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# MOODY BIBLE INSTITUTE MONTHLY

Volume XXI

July, 1921

Number 11



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# A Baptist Pastor Writes of Attacks on His Faith in College

The following letter, written from a Northwest college town by a Moody Bible Institute graduate, tells its own story:

"Dear Brother Gaylord: Yesterday Mrs. \_\_\_\_\_ reminded me of the close of the Institute fiscal year, and suggested we send the check which I am pleased to enclose.

"Our experience during more than three years of college life has shown us the necessity for actively supporting the Institute, for without the foundation gained in 'Moody' I doubt if I could have withstood the assaults on the faith which have been my daily lot here.

"The whole atmosphere of the college is decidedly materialistic, whether felt in halls, campus, or social life.

"The class-rooms with few exceptions are dominated by brilliant professors who seem to have consecrated their intellectual powers to the utter demolition of all belief in the supernatural.

"By open attack, by innuendo, insinuation and ridicule, the holiest things are made cheap.

"The Lord Jesus is misrepresented as a benvolent deceiver.

"The result of this teaching is seen in the shattered faith of many young people from our best Christian homes. I have seen men come here with the avowed intention of studying for the ministry, and leave college in two years to work in a factory because their Christian faith had been torpedoed and sent to the bottom.

"I could wish that Christian parents would send prospective college students for two years to Moody Bible Institute, that their faith should be buttressed and grounded on the rock. Then these young people would at least have a fighting chance for their faith in the struggle that is bound to come when they come under the influence of the modern college.

"I shall be ready for graduation this year, having completed four years' work in a little over three. It will seem good to get out from this hazy, foggy, 'liberal' influence to breathe again the pure air of the outer world of Christian activity.

"The fight has been terrific, with never a let-up, and I am glad it is almost over for me.

"I have proved to my own satisfaction that the Book is impregnable, and I am proud to be able to take to the world not the wisdom of the world, but Christ crucified.

"Numerous tilts with my anti-supernaturalistic professors have caused the majority of my fellow-students to regard me as holding 'peculiar old beliefs' but then—the world has always imagined itself ahead of God.

"We intend to move from the Baptist church

of \_\_\_\_\_ when I finish college. I have been there five years. Please pray that we shall be led to the place where God can use us best."

Comment on this letter is unnecessary.

Some even of the country's leading secular publications now recognize that the great overwhelming need of America and the world today is the restoration of faith in the Bible as God's infallible Word, and therefore of Spirit-filled men and women trained in the Bible and able to teach others.

It is a time for those who love our Lord and look upon the multitudes—and our own children also—with something of His tender compassion, to plan and to give regularly and self-denyingly, that true workers shall be sent forth able "to contend earnestly for the faith once delivered to the saints."

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JULY

# Moody Bible Institute Monthly

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Vol. XXI

JULY, 1921

No. 11

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JULY, 1921

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Moody Bible Institute Monthly



# Moody Bible Monthly

JULY, 1921

## EDITORIAL NOTES

### SANE

By Grace Agnes Timmerman

Fight fire with torch and oil; or flood,  
with flood;  
Or cold, with ice; or pestilence, with all  
The germs of death—and wiser Powers  
shall call  
Such folly one with theirs, whose angry  
blood  
Meets wrong with wrong! Such wrath,  
misunderstood  
Of self for justice, keeps the world ajar.  
The law of Christ would long have  
banished war,  
With every wrong resolved in brother-  
hood.  
When shall we learn, when shall we prove  
the gain  
That good for evil reaps as its reward?  
No visionary folly spake our Lord.  
O Christ! That men should deal each  
other pain!  
Thy law would smooth all paths; we call  
it hard,  
For we are mad, and only thou art sane!

\* \* \*

Though the years multiply, yet the  
soul of the true American never misses  
its thrill as the Fourth of July comes  
round. He cannot sympathize  
Fourth with the Internationals who  
of think of all countries alike, but  
July feels that by loving his own  
first, he has a truer apprecia-  
tion of all the rest.

For patriotic reasons we rejected the  
League of Nations. Not that we would  
not aid other nations in need just as we  
aided Belgium and France, but we pre-  
ferred to aid them as free Americans.

We cast no slurs on the Administra-  
tion which recently vacated the White  
House, and believe posterity will write  
it down as in some respects one of the  
greatest in our history. At the same time,  
we are glad of a present Administration  
that will keep us free from entangling  
alliances and try to do its part in world  
affairs, while permitting no foreign power  
to take advantage either of our good  
nature or our self-absorption. How  
much this Administration needs the  
continued prayers of God's people!

We have readers, as good Americans  
as ourselves, who differ with us on the  
question of armament and military  
preparation for emergencies, but they  
do not differ with us on the question of  
prayer.

JULY, 1921

May we not ask them to enter into a  
covenant with us, beginning on Inde-  
pendence Day, to pray for all in author-  
ity as the collect says, "legislative, ju-  
dicial and executive."

At all events, let not ministers omit  
to do this in their public services. It  
will bring down blessings from heaven  
upon us, and not the least of them will  
be an increased reverence for govern-  
ment on the part of the younger genera-  
tion.

\* \* \*

They are as good as ever for boys and  
young men of grit, intelligence, industry  
and character. We say nothing just

### Possibilities in America

President Harding reminded us afresh  
of this in his message to the American  
Educational Association a few days  
prior to his inauguration.

He had on his desk a photograph of  
nine of his old friends, taken on his front  
porch one day last Autumn.

One of the nine started life as a water  
boy with a railroad construction gang,  
and is now a millionaire captain of in-  
dustry. Another imagined himself well  
started towards success when he became  
a country telegraph operator, who today  
is general manager of a great railroad.

And so on through the list. All of the  
nine knew the hard ways, the real priva-  
tions, and their story tells what America  
is, and what it means in the way of op-  
portunity, inspiration and reward of  
merit.

How we should praise God for such  
a country, how we should guard its shores  
from every enemy; how we should watch  
out against the enemy who has already  
found his way within its gates; and how  
we should resolve, by our virtuous  
activities, to pass it on to our successors  
as the noble heritage vouchsafed to us  
by venerated forefathers and a wise and  
loving Providence!

\* \* \*

We think our July issue offers a har-  
monious background for an editorial  
notice of the action of Governor Dorsey,  
of Georgia, a month or two ago,  
in starting a movement against  
Negro Rights the mistreatment of negroes  
in that state.

We were not surprised to read in the  
press reports, that when he presented  
his findings and his plan of campaign

to a meeting of sixty ministers and prom-  
inent men from all parts of the state,  
the plan was adopted in its entirety. It  
included a state wide investigation with  
full publicity, and enactment of laws  
for state investigation of lynchings,  
with removal of county officers guilty  
of permitting lynchings to take place.  
It also proposed a heavy fine to be paid  
by any county in which a lynching takes  
place.

Plans were made to start the campaign  
at once, and it would gratify us to learn  
how it has prospered.

The race problem in the South cannot  
be fully appreciated except by those who  
live there, and who are the best able to  
cope with it; but law and order should  
win in the end, whether it be in the North  
or in the South.

\* \* \*

The War Department has asked us  
to call attention to the distribution of  
Victory Medals, as it is the desire of the

Government to place one  
in the possession of every  
veteran in appreciation of  
his services during the war.

**Victory Medals and Training Camps**  
This is not limited to those  
only who went overseas,  
but includes all who were

inducted into the army and served honor-  
ably, and who fill out the necessary form,  
which can be obtained at any camp,  
post, station or hospital, or by addressing  
the Adjutant General's office at Wash-  
ington, D. C.

We are also asked to speak of the  
summer Citizens' Military Training  
Camp for men and youths between the  
ages of sixteen and thirty-five.

The Government will pay all expenses  
of volunteers desiring to attend these  
camps, the men being asked to con-  
tribute only their time for thirty days.  
The object is to bring together men from  
all sections of the country on a common  
basis of equality and under the most  
favorable conditions of out-door life,  
where a sense of citizenship, patriotism,  
and Americanism will be stimulated and  
promoted.

It is the especial desire that only moral  
and upright young men shall attend,  
for which reason every volunteer must  
send with his application a certificate  
signed by a clergyman or educator.

\* \* \*

We are unable to speak at first hand  
of some matters named in this editorial

note, but the Sacramento Church Federation, at whose request it is published and whose language it embodies, would seem to be a responsible organization worthy of confidence.

Addressing fellow Protestants, it says: "The English sparrow, with high birth-rate, is rapidly replacing our native birds who destroy for us native weed seeds and insects.

"In the same manner, similarly-rapidly reproducing immigrants from southeastern Europe threaten with extinction the type which founded America.

"Every day the Ellis Island floodgates continue unclosed, our problem intensifies.

"Meantime, while nationwide unemployment threatens Bolshevism, certain influence at Congress concentrates upon blocking: (1) The Johnson Immigration Bill, to restrict the inflow during reconstruction, (2) The Smith-Towner Bill to educate and Americanize the unassimilated.

"We who believe in conserving America for its God-sent world mission can hasten the close of those floodgates, also the Americanization of those already here by petitioning Congress for immediate action on both above bills.

"Will you not today write your Senators and Representatives, requesting energetic work for each of said bills?

"A postal request to 'California Liberals Committee, Santa Clara, Calif.,' will bring you free copies of 'Red Morals' and 'The Parochial School vs. The Melting Pot.' Ask your library for 'The Tragedy of Quebec.' This will give you a glimpse of America one hundred years hence, if Jesuitism repeats here its success in that city."

\* \* \*

Dr. Charles W. Eliot, president emeritus of Harvard University, is good authority for the remark that American credulity is becoming a menace to the national morale. He speaks of the cults, isms, and half-baked ideas which the soil of our continent is increasingly producing, and wonders what has become of the shrewd native wit of Yankee tradition, and the granite of American common sense?

He attributes the strange development to what he calls "herd or gregarious impulses, common emotions." Once American stubbornness against following the crowd stabilized American opinion, but now the opposite is the case. It used to be that a strong man could decide things for himself, but now he does it in groups. Factional thinking is taking the place of independent thinking, as the Chicago *Daily News* puts it in quoting Dr. Eliot.

The remedy suggested is right education, the kind that gives the student the power and the desire to distinguish between the hearsay of the herd, and his own deliberate observation.

We believe this is true, but we refer to it only to emphasize the point that this is what genuine Christian faith does for a believer. It dignifies his individuality in the best sense. He knows the truth and it sets him free. The cults, the isms and the ideals of men have now no power over him, for God has not given him "the spirit of fear, but of power, and of love, and of a sound mind." His "fellowship is with the Father and with his Son, Jesus Christ," and hence he becomes a good citizen, a good workman, a good neighbor, a good husband and father. The fight has begun within himself, and as Robert Browning says, that is when

"A man's worth something."

\* \* \*

Seventy-five years ago in the heat of the controversy in New England between the Trinitarians and the Unitarians,

Dr. George Ellis, a leader among the latter, said that the Trinitarians were right, provided their view of the inspiration of the Scriptures was admitted.

The same is being said today in the same New England in the controversy between premillennialism and postmillennialism, as they are designated.

Dr. Brightman, of the Boston University, was frank enough to declare recently in *Zion's Herald* that "the premillennarians are right if verbal inspiration is right." And Dr. John Shannon, another Methodist divine, in commenting on the attitude of a brother pastor, said publicly that if the Bible was correct, then the brother was correct in his premillennial view, but he did not believe that the Bible was correct.

That is the real difference between the two schools of thought. Premillennarians are not contending for a doctrine however important, but for an authoritative Bible. For example, they stand squarely against the statement of Rev. John A. Rice, D. D., Dean of the Bible Department of the Southern Methodist University, when in his book on the Old Testament he says that, "the Bible cannot survive as a fixed rule of faith and practice, for which it was never intended."

The denominational press is so largely controlled by the liberalists that there is difficulty in making plain to the Christian public just what is the difference between the two schools of thought. And yet, little by little, it is coming to be understood, and both ministers and laymen are growing more outspoken in their opposition to these bold attacks upon the Word of God.

\* \* \*

Dean Charles R. Brown, of Yale, addressed the Chicago Sunday Evening Club last month, and according to newspaper reports, predicted

that unless reforms are instituted soon this civilization will fall as did

ancient Rome, with which he presented a comparison. In some things he believes we have lost ground in the last ten years.

Dean Brown is a fine gentleman and tells the truth, but if a conservative like us, or a premillennarian, were to say such things, he would be branded as a pessimist and a foe to progress.

The reason is that no seriously-minded person or intelligent student of the times has any idea that reforms are to be instituted soon. What then is the outlook according to Dean Brown?

The truth is that the liberalists and postmillennarians have a very gloomy outlook indeed, if they dare face it. But those who understand dispensational truth and are looking for the Lord, are quite bright and happy. Our civilization may be in a bad way, but they have been prepared for it and have never pinned their faith to it.

God is greater than our civilization, and some day before very long perhaps, the things that are shaken will be removed that those things which are not shaken may remain (Heb. 12:27).

\* \* \*

We consider it a pleasant duty to publish the following letter from Rev. J. Milton Vance, Ph. D., B. D., Professor of New Testament History and Literature in the College of Wooster,

regretting that it did not appear in our June issue.

A reference we made to the College in the April issue stated that it was using Dr. Rall's book, "The Life of Jesus," as a text-book, of which a conservative or orthodox Christian could not approve. We surmised that it was so used without the knowledge of President Wishart.

Neither the statement nor the surmise was incorrect, but we have reason to believe that the ground for criticism has now been, or will later be, removed.

We appreciate the difficulty of obtaining an up-to-date brief book of the kind which will lend itself to class-room use, but are glad to hope that the College will use the Bible itself as such a text-book until a better one has been secured.

Wooster, Ohio.  
April 20th, 1921.

Editors,  
Moody Bible Institute Monthly,  
Chicago, Ill.

Dear Brethren in Christ:

A reference in the current issue of the MOODY BIBLE INSTITUTE MONTHLY has been interpreted by some friends of the College as implying that in your opinion instruction in the College does not sufficiently emphasize the fundamentals of the Christian faith. I am sure that you will be glad to do all in your power to correct such a false impression.

In the course in the life of Christ a harmony of the Gospels is used, and the students are required to study carefully the Bible text.

Moody Bible Institute Monthly

Among others the following doctrines are emphasized in this course: the deity of our Lord, the atoning death of Christ the reality of miracles, special stress being laid upon those of the miraculous birth and the resurrection. The Bible is accepted as the only infallible rule of faith and practice.

In these days when many institutions are omitting religious instruction altogether, or presenting instruction which

is not satisfactory, it seems very important that those institutions which are teaching the fundamentals of the Christian faith should not be divided but should rather join forces.

We believe at the College of Wooster, in a positive gospel message which has power to save souls. We teach a missionary gospel.

Your brother in Christ,  
J. Milton Vance.

Evangelist Harold F. Sayles is much interested in this subject, and asks us to aid in making it known that the

**Male Nurses for Men** International Purity Association, 602 Lakeside Building, Chicago, solicits correspondence upon it. That is to say, older or younger men who would like to enter training for hospital work, are invited to write that address for information.

## "The Jewish Peril" and How to Meet It

By Rev. James M. Gray, D. D.

An Address Delivered at a Conference of the Chicago Hebrew Mission

THE Genesis of this address which I have been asked to deliver is traceable, so far as current literature is concerned, to three sources: The *Dearborn Independent*, published by Henry Ford; The *Protocols of the Wise Men of Zion*, translated from the Russian language, and published by the Beckwith Company, New York, and *The Cause of World Unrest*, with an introduction by the editor of *The Morning Post*, London, published by G. P. Putnam's Sons, New York.

These have been read carefully, and the last named, which for some reasons is the most remarkable of the three, has been read in some parts two or three times.

I have also read the protests against the contention of these publications, not only such as have appeared in the daily newspapers, but those gathered up into book or pamphlet form and distributed by the Anti-Defamation League of this city.

These latter include the widely advertised communication in the *London Spectator* by the distinguished Jew, Mr. Lucien Wolff; the address delivered in Chicago by ex-President Taft under the auspices of the Anti-Defamation League; the protest signed by more than a hundred leading men and women of this country, headed by ex-president Wilson; and most recently, the brochure entitled, *The Jew and American Ideals*, by the well-known socialist, traveler and author, John Spargo, published within the last two or three months by Harper & Brothers.

One would realize, even without reading them, that something very unusual had appeared in the columns of the *Dearborn Independent*, in the protocols, and the other book named, to have aroused, or given occasion for, a protest of this character, nothing like which can be easily recalled in the history of our country for half a century.

Mr. Taft summarizes it as a charge that "there is an inner council of Jews in the world, who control its money, and who are engaged in a plot, the execution of which may take decades or a century for its consummation, to destroy human governments by Bolshevism; and then, by playing one class against

another, ultimately to subject to its will the whole world, and appoint a king of Israel who shall be an absolute dictator and carry on the world under his super-government."

He says the charge appeals to prejudice, contains generalizations without evidence and gratuitous assumptions, and that the whole is a presentment utterly unworthy of credence.

Audacious would that man be who should question the findings of so able a jurist as Mr. Taft, but the humblest among us may ask, "Why, if his findings are justified, should such a protest as this be called for?"

The protest is signed not only by two ex-presidents of the United States, one of whom was president at the time, but by nine cabinet or ex-cabinet officers, a Cardinal of the Roman Church, nine Bishops and Archbishops, ten college and university presidents, and editors, clergymen, lawyers, authors, publicists, social workers, financiers and business men.

It is not customary to use a Nasmyth hammer to crack a nut.

### Motives of Henry Ford

The answer to this inquiry will be that such a protest was necessary in order to check an anti-Semite uprising in the United States, an uprising stirred by unreasoning hatred of the Jews.

Mr. Spargo, for example, characterizes the *Dearborn Independent* as engaged in a Jew-baiting campaign for which he holds Mr. Ford personally responsible.

I cannot agree with Mr. Spargo, however. Although I have never seen Mr. Ford, or had any correspondence with him, or with any one representing him, yet I know him sufficiently through the press outside of the *Dearborn Independent*, to challenge such an imputation.

I think facts disprove it. I am told on good authority that Mr. Ford at this moment is employing in his factories between 5,000 and 6,000 Jews at from \$5.00 to \$6.00 a day. There are plenty of Gentiles looking for such jobs just now whom he might substitute for them, if he chose, which does not look like Jew-baiting.

Mr. Ford's hatred of war and bloodshed, and his desire to promote peace and good will among all peoples and

races of the earth, led him at a certain point in the great war, to fit out the "Peace Ship" at an enormous cost to himself, both of money and reputation. Mr. Spargo, while doubting the wisdom of that undertaking, profoundly admired the noble and unselfish motives which planned and executed it. But now he is mystified, he tells us, by "the transformation of an extremely idealistic pacifist into an aggressive propagandist of race hatred" (p. 9).

I think Mr. Spargo is mistaken and misunderstands his man.

While not undertaking to pass on the question of what the *Dearborn Independent* is doing, I beg to suggest to Mr. Spargo that it represents no transformation of Mr. Ford's motives whatever.

Mr. Ford is still an "ideal pacifist," if one wishes to call him such, and still hates war and bloodshed, and is still inquiring why it exists on the earth. Investigation has led him to believe that the root of it lies in this "infernal conspiracy" to use Mr. Spargo's words, upon which he is seeking to throw light, and as to which he would warn his fellow-countrymen and the whole world.

Where do I obtain this apparent inside information about Mr. Ford, and by what right do I speak with such authority of a man with whom I have never come in contact?

Psychology has aided me a little, the protocols have aided me still more, and Bible prophecy has aided me most of all.

### Is an Anti-Semite Uprising Probable in America?

But before entering upon the protocols or Bible prophecy, suffer a further word about anti-Semitism.

Mr. Spargo quotes the *Dearborn Independent* for the purpose of differing from it when it says that, transplanted to American soil, anti-Semitism will not take on the form of violence in this country. Mr. Spargo questions this opinion of the *Dearborn Independent* because it is based merely on the "genius of Americanism" and "innate justice," and in so far as the opinion is thus limited in its reasons, I am inclined to agree with Mr. Spargo.

But are there no other factors to militate against such an uprising here?

Is not one of them the power of the



Jews themselves? I mean their political power, which in some of our cities has shown itself stronger than even that of the Roman Catholic church, which is saying a great deal. Municipal authorities have barred the *Dearborn Independent* from public sale, while refusing to do so in the case of the *Menace* and some other anti-Catholic sheets. Quoting the *Catholic News* of April 16, "The answer to the priests was that nothing could be done because the liberty of the press would be endangered, but nothing like that was handed out to our hard-headed Jewish friends," the editor says.

And the *Chicago Tribune* (May 12), which will not be accused of partiality to Mr. Ford, holds that the arrest of newsboys for circulating the *Dearborn Independent* in Cleveland, will inevitably be ascribed to Jewish influence, and be accepted by many as evidence that it is justified in charging the Jews with organization to dominate.

Another factor militating against an anti-Semite uprising is Freemasonry, for in the strangest way, the protocols interweave this secret order with the conspiracy. As closely, in fact, as President Wilson interwove the covenant of the League of Nations with the Peace Treaty. In other words, if an uprising against the Jews is to be based intelligently upon the revelations of the protocols, it must include the mighty organization of Freemasons, the likelihood of which is remote, to say the least.

I find Mr. Spargo expressing himself similarly. "There can be hardly any question at all," he says, "that if the truth of these documents can be established, there is as much reason for suppressing Masonic lodges as for suppressing Bolshevik organizations" (p.12).

A third factor militating against an anti-Semite uprising is Bolshevism itself. This, in my judgment, is secretly favored by the proletariat among us, where such uprisings commonly find their source. And so earnestly is it favored, that for the proletariat to suspect the Jews of promoting Bolshevism would be to cement friendship with the Jews instead of exciting enmity against them.

But as to anti-Semitism itself, I wish to say with Mr. Spargo and others, that it is "one of the most despicable, brutal and dangerous forms of racial hatred and antagonism known to mankind."

But they who say this do not go far enough. Not only has anti-Semitism no place in our Christian civilization; not only are its spirit and language alien and hostile to our republic and "to the genius of the race of John Milton and Abraham Lincoln," but they are alien and hostile to the Bible, and to God.

I would tremble to be guilty of fomenting an uprising against the Jews, not merely because I fear the law of the land, but because I fear God.

The Jews are His chosen people. Chosen not because of their natural righteousness, nor because God has any partiality towards them as a people,

but for the purpose of world-wide blessing.

If the Bible be true, then the redemption of the human race on this earth, through the atoning merits of Jesus Christ, is ultimately to be brought about, not by the church as at present and considered as the body of Christ, which has a different mission, but by the nation of Israel.

The details of this and the reasons for it cannot be enlarged upon just now, but when God says by Isaiah, "Ye are my witnesses, and my servant whom I have chosen" (43:10), He means the Jews. He has called them out from the nations for that purpose, and He has bestowed upon them certain gifts to that end, and "the gifts and calling of God are without repentance" (Rom. 11:29), i. e., without a change of mind on His part. As certainly as He has promised, so certainly will He perform what He has said, for "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8).

Jehovah has awfully cursed Israel for her sins, but the denunciations of His prophets are not the last words which He has spoken about her, as David Baron, of London, has recently reminded us. "For a small moment have I forsaken thee, but with great mercies will I gather thee," is His language by Isaiah (54:7). "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them," was spoken by Him through Jeremiah (32:42). "He that toucheth you, toucheth the apple of his eye," declares Zechariah (2:8).

To stretch out one's hand against such a people is to stretch out one's hand against God and to run upon the thick bosses of his bucklers (Job 15:26). No man or no nation in its senses will do that.

#### The Protocols and Bible Prophecy

But now let us come to the protocols themselves and consider them in the light of this truth.

May it be that God has some lessons to teach us, both Jews and Gentiles in this event? For example, when, within the present generation at least, has the attention of our citizens, Christian and otherwise, been so focused upon the history of the Jews as at this moment? And hence, when has a better opportunity arisen for the church to call attention to the prophecies of the Bible concerning the Jews, and to utilize them in the confirmation of its divinity and in the evangelization of His chosen people?

The protocols contain an indictment against them which Mr. Taft has not unfairly outlined. It is not against all the Jews, of course, but only "an inner council" of them.

But is there no truth whatsoever in the indictment? Do its broader specifications find no assent at all in the mind of a Bible student? Do they indeed, excite either his wonder or surprise in any degree? Is it not a fact that funda-

mentally or essentially, every one of the charges is found in the Jews' own Scriptures?

Let us dismiss for the moment the inspiration of those Scriptures. Let us think of them only as human documents. Let us take the destructive critics' view of them, and say that they are the product of Israel's history merely. Nevertheless, were they not all written by Jews? Moses, Joshua, David, Isaiah, Jeremiah, Zechariah, Ezra, were not these men Jews? And have not they in substance, said as hard things against their race as the protocols have said?

Jesus, though disowned by them as their Messiah, was, and still is, in repute among them, both for His wisdom and His patriotic devotion, and yet Jesus said the hardest things of all. Shall we in our zeal for Israel bring reflections upon Israel's Saviour?

The protocols, so says Mr. Taft, declare the purpose of this conspiracy to be the gaining of national supremacy for the Jews. But is not their national supremacy predicted and promised in the Bible? Of course, it is not promised as a result of their conspiracy, but rather of their hearkening diligently unto the voice of the Lord their God (Deut. 28:1). But it is promised for all that, and the man of faith, be he Jew or Gentile, expects it to be fulfilled. Indeed, the *Jewish World*, speaking of the British mandate for Palestine, says that it is virtually based upon a re-settlement of the Jews as a nation in that holy land.

Abraham was promised a son, even by his wife, Sarah. When unbelief led him to attempt to fulfill it in another way, he suffered for it. His descendants today, some of them, may be acting similarly, but He who said, "Cast out the bondwoman and her son" (Gal. 4:30), still lives, and the machinations of these conspirators, if such there be, shall also come to naught.

In Mr. Taft's analysis, the protocols affirm further, that the conspirators propose to appoint a king over Israel, who shall be a dictator, and carry on the world under his super-government.

No wonder statesmen such as he should regard that as a "gratuitous assumption," and "utterly unworthy of credence." But it is Holy Writ, nevertheless.

That some Jews will return to Palestine and set up a king over them, give all the prophets witness. There is some reason to believe that the Antichrist himself will be a Jew, and if that awful being is not an absolute dictator for the brief period that God permits him to rule, then all the principles of biblical interpretation fail.

But again I say, that this is not God's plan, though God's Word reveals it. He has purposed indeed to make Israel "the head and not the tail" of the nations. He has purposed to appoint a king over them, and to give Him "the dominion from the river to the ends of the earth" (Ps. 72:8); but when He begins to do that, the meek need not fear.

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His King will be the Prince of Peace, His dominion one of righteousness, and though His government shall be supreme, yet men shall bless themselves in Him, and all nations shall call Him blessed (Ps. 72:17).

As a matter of fact, it was these and other points of similarity between the protocols and Bible prophecy that first fastened my attention upon them. In a striking manner they set before us Satan's counterfeit of God's purpose as we draw near the end of this age. Whether they are true or false, the circumstance of their publication ten or fifteen years before the events of which they speak, gives them an importance which Bible students and God's witnesses ought not to entirely ignore.

### The Church's Duty

The question remains, How shall we meet this peril, if it be a peril? It is not for us a question of politics, or of sociology but of Christian duty. It is not, "How shall the state meet it, or the social reformer, but we to whom the gospel has been committed to be proclaimed 'to the Jew first, and also to the Gentile?'" (Rom. 1:16).

I do not assume that the "Jewish peril," if there be one, is one whit more serious than the Gentile peril of the same kind. It is the ancient peril of sin, the only remedy for which is the salvation which is in Christ.

I submit that the Chicago Hebrew Mission, at whose call we are met today, is doing the most vital thing that can be done to meet this peril, and doing it at one of the most vital points, geographically and racially, on this continent. Of course, there are other missions in the city doing the same thing. And the Moody Bible Institute, under whose roof we are gathered, is one with them, I am glad to say.

Our student body almost always contains Jews, and from them in all the years have gone forth those who have helped to man these missions in different cities of the world. Many of them have suffered the spoiling of their goods and counted not their lives dear unto themselves, that they might win their brethren, their kinsmen after the flesh, to Christ (Rom. 9:3).

It is the support and the multiplication of these missions and these missionaries that is the greatest demand of this hour.

There are over three million Jews in the United States, but less than one tenth of them are in the synagogues. Where are the nine tenths? They are not in the Christian churches to any extent, but go to swell the great multitude of atheists, infidels and semi-infidels who throng our streets and seethe in and out of our places of public resort.

Be they Jew or Gentile, that class of our population is always a peril, and the men and women who love their country best, to say nothing of their fellow-men, are they who "stand in the top of high places, by the way where the paths meet, at the entry in of the great city, at the

coming in of the doors, and call to the sons of men" to forsake sin and to believe on and follow Jesus Christ (Prov. 8).

God Himself has given us an illustration of the value of this work in the history of Saul of Tarsus. If ever there was a "Jewish Peril," it was on that day when the corpse of Stephen the martyr lay at the feet of Saul the murderer; and when "he made havoc of the church, entering into every house, and haling men and women, committed them to prison" (Acts 9:1-4).

If ever there was a "Jewish Peril," it was on that day when, still "breathing out threatenings and slaughter against the disciples of the Lord," and with the written authority of the high priest on his person, he came near to Damascus, and suddenly there shone round about him a light from heaven, which felled him to the earth, and he heard the voice of One saying to him, "Saul, Saul, why persecutest thou me?" (Acts 9:4).

I believe with practically the whole evangelical church, that this revelation was not merely an inward impression on Saul's mind during a trance or ecstasy, but the direct perception of the visible presence of Jesus Christ. Barring that, however, his experience on this occasion has been repeated, in essence, on more than one street corner of this city in the history of other members of his race.

Through the preaching of the gospel, Jews in Chicago have heard "this same Jesus" speaking to them, and trembling and astonished they have said, "Lord, what wilt thou have me to do?" And

they have received His commission as Saul did, and they have become ministers and witnesses unto Him, and have gone forth to open the eyes of others, and to "turn them from darkness to light, and from the power of Satan unto God."

This is the way for us to meet the "Jewish Peril," no matter what statecraft may deem wise to do about it.

And what is more, this is ultimately the way that God Himself will meet it on a national scale. The conviction and conversion of Saul on the road to Damascus is, in miniature, the conviction and conversion of the whole nation of the Jews, in that day when, according to the prophet Zechariah, the Lord shall go forth and fight against their enemies, and His feet shall stand upon the Mount of Olives (14:1-4). They shall look upon Him whom they pierced on that day, and they shall mourn for Him as one mourneth for his only son (Zech. 12:10).

"And so all Israel shall be saved; as it is written, There shall come out of Zion the deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins" (Rom. 11:26, 27).

Let us pray for the Jews. Let us provoke them to jealousy by our godly lives in Christ Jesus. Let us repel the wickedness of an uprising against them. But at the same time, let us be true to the Scriptures in whose fulfilment today we find an assurance of their fulfilment tomorrow. The hope of both Gentile and Jew is the "Word of the Lord, which endureth forever" (1 Pet. 1:25).

## "And God Shall Wipe All Tears Away"

By W. Lomax Childress

There is a land where shadows never  
deepen,  
And sunset glories fade not into night,  
Where weary hearts shall win the boon  
of endless blessing,  
And faith is lost in sight.

A land where sad farewells are never  
spoken,  
Where every loss of life is richest gain,  
Where stumbling feet at last shall find a  
haven,  
And hearts have no more pain.

A land where those who sigh for long-  
lost faces  
The loved of life whose going brought  
us pain,  
Shall find them in the brightness of the  
Father's glory,  
Where we shall meet again.

On that bright strand the blood-washed  
ones of Jesus  
Are safe, no more the weary feet shall  
roam;  
They find at last all that the heart has  
longed for,  
Within God's house at home.

# "We Want a Bible!"\*

## H. G. Wells, in "The Salvaging of Civilization," Recognizes the Great Need of These Times

By Philip Mauro

THE CRY, "We want a Bible," has special significance because it comes from one who has been (and we presume still is) the sturdy foe of the revealed truth of God, Mr. H. G. Wells.

In our unconverted days we read Mr. Wells for entertainment and instruction; but we are not acquainted with his later writings, only knowing in a general way that he is a close observer of the social developments and tendencies of these dark days, and that he discusses intelligently the present desperate condition of human affairs.

We know, too, that Mr. Wells has a large circle of readers, including most of the thoughtful and serious people of the English speaking world. Lately our attention was directed to an article by him on "The Salvaging of Civilization," and in it we found the declaration that "we want a Bible" and want it "badly." It is a matter therefore of much interest to ascertain what has forced Mr. Wells to such a confession.

### I

#### A Frank and Serious Admission

Mr. Wells is not one of those silly "optimists" who cling to the idea that the progress of humanity is in an upward direction. He is under no illusions; but on the contrary takes a serious view of the situation.

As he sees it, civilization is in a very critical state. He recognizes that strong forces and tendencies are at work which—unless a means for controlling them be found—will speedily accomplish the utter destruction of human society.

Hence he has set himself to search for something that will accomplish the "Salvaging of Civilization"; and after careful consideration he reaches the conclusion that what is urgently needed is a Bible.

By that he means a book which will do for the civilization of the future that which the Bible has done (by his own admission) for the civilization of the past.

This confession is significant and impressive, because it has been forced from the lips of one who is an outspoken enemy of the only Bible that ever was or will be.

This involuntary recognition of the power and influence of the Bible is so remarkable and unexpected, that it is worth while to point out just what it is that Mr. Wells sees in that book which he has done so much to discredit.

#### Evolution Contradicted

Briefly, he says that our existing civilization owes not only its origin but its preservation to the Bible.

\*This article will be printed in tract form, obtainable from Hamilton Bros., 120 Tremont St., Boston.

In fact he makes the Bible so directly the cause and support of our civilization, and our civilization so dependent upon the Bible, that *without the latter the former could not exist.*

He admits "the wonder of its influence over the lives and minds of men," and owns that "*It is the Book that has held together the fabric of western civilization.*"

He acknowledges that the Bible has "formed" our civilization, and has "unified and kept together great masses of people;" that in fact "the civilization we possess could not have come into existence, and could not have been sustained without it."

This is testimony of the most convincing sort, because it comes from the lips of a hostile witness.

Mr. Wells is a thorough-going evolutionist. According to the theory of evolution, the Bible would be a product of civilization. But Mr. Wells has now to admit that civilization is a product of the Bible.

Where then did the latter come from? And how is it that one who recognizes what Mr. Wells now admits, is blinded to the fact that such a book could not be of human origin?

### II

#### Collapse of Civilization. To What Is It Due?

Mr. Wells tells us that Christian civilization owes its existence to the place given to the Bible in so-called civilized nations. For he says it "has been the hand book of life to countless millions of men and women. It has explained the world to the mass of our people; and given them moral standards and a form into which their consciences could work."

It follows that, so long as the Bible continued to do this, our civilization would abide and flourish; and conversely, when the Bible ceases to exercise this influence and control over the lives of men, civilization must inevitably collapse. And that is, as Mr. Wells admits, what is now taking place.

But why has the Bible lost its influence? The plain and simple reason is that men like Mr. Wells have risen up—men of learning and ability, the leaders of the world's thought, the scientists, professors, authors, preachers and theologians, in ever increasing numbers—who have been putting forth every effort to discredit the Bible in the minds of the masses of men, and to turn them away from it.

Those efforts have been successful to such an extent that now both pulpits and pews of many churches are occupied, when they are occupied at all, by persons who openly deny the divine origin and authority of the Bible.

#### Responsibility of Men Like Mr. Wells

This towering and imposing structure—Christian civilization—has, as Mr. Wells declares, been founded upon, and held together by, the Bible. Yet the men, who have been sheltered by that magnificent structure, enjoyed its greatest benefits, received its highest honors, and who owe the most to its protection, have been for some time devoting their best efforts to the destruction of that which has supported and held it together.

And now that they see the great edifice tottering to its fall, they wonder what is the matter, and begin to discuss means for the salvaging of civilization!

It is a little late for Mr. Wells and his enthusiastic associates in the destruction of human society, to discover that "we want a Bible."

That is, indeed, the need of the hour. But what folly to discard the Bible we had, and which has "held together the fabric of western civilization," before providing something to take its place, and which will serve the purpose better!

Could anything be more insanely foolish than for the responsible leaders of civilization to destroy the foundation of that great building before the new foundation was ready?

What has happened, according to Mr. Wells, is that "the Bible has lost much of its former hold." That is why things are now going to pieces.

But that way of putting it conveys the idea that it is the fault of the Bible that "it no longer grips the community."

And here again Mr. Wells displays his blindness. For what has really happened is that the leaders of the world's thought and learning, its teachers, schools and seminaries, no longer acknowledge the authority of the Bible, and no longer teach the young to submit to it as God's Holy Word.

It is not, as Mr. Wells puts it, that the Bible has lost its grip on them, but they have let go their hold on it.

Nevertheless, God has not left Himself without witness even in these last days; for there are hundreds of thousands now living who can testify from a happy experience that the Bible is just as able to meet the spiritual needs of men of this twentieth century, as it was to meet the needs of the generations past.

### III

#### Power of the Old Bible. In What Does It Lie?

It is interesting to note what Mr. Wells sees in the old Bible, and what features of it he thinks should be reproduced in that new Bible, which he admits is urgently needed for the salvaging of civilization.

He says, "The first thing the Bible

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The Moody Bible Institute conducts the Ministerial Institute at Montrose, Pennsylvania, this year.



gave man was a cosmogony. It gave him an account of the world in which he found himself, and of his place in it." So he concludes the new Bible also should give us a cosmogony.

Secondly, he says the Bible gave us "a universal history of man"; and therefore the new Bible should have that feature also. In fact Mr. Wells has himself tried his hand at writing "a universal history of man"; but we have not heard that any results have been accomplished by it, either in the way of founding a new civilization, or of salvaging that which is now tottering to its fall.

Thirdly, the Bible contained directions as to eating, etc., "rules of health."

And, lastly, it contained rules of conduct.

These, according to Mr. Wells, are the features to which the old Bible owed its admittedly potent influence in human affairs.

Again we marvel at Mr. Wells' blindness. For it is as certain as anything that the Bible does not owe the power it has exerted over men and nations to the features mentioned above. Had it given to men nothing more than a cosmogony, a history, and a set of rules pertaining to health and conduct, it would never have been heard of outside the nation of its origin; and it would have had no more influence in shaping the development of civilization, or the lives of individuals, than any other book of antiquity.

One reason which gave to the Bible its power over men and its unique influence in guiding the destinies of humanity is that it speaks to the heart and conscience *with the voice of divine authority*.

The words "Thus saith the Lord," or words of like meaning, occur in it some three thousand times.

But the chief reason is that it reveals to men the love of God in giving His Son to die for their sins. And, also, that it imparts to all who believe in Him the assurance of God's free and full pardon, of His free gift of eternal life, and the power of His Holy Spirit for a life of fruitful obedience now.

If, therefore, the new Bible which Mr. Wells says we need is to serve at all the purposes of the old Bible, it must, in the first place, come from God, and speak with *His authority* to the hearts of men; it must in the second place, reveal the way of salvation; and, finally, it must bring power for a holy life.

In a word, it must be what the old Bible ever has been, and still is, to all who believe its message—life and light, health and food, joy and comfort, wisdom, and guidance.

#### IV

##### Whence the New Bible?

Mr. Wells says that the Bible which formed our civilization, and "united and kept together great masses of people" has lost the place it used to have amongst men, "*but nothing has arisen to take its place*." He rightly says that this is "the gravest aspect of this matter."

And with a note of real anxiety he asks the questions, "Can we restore and reconstruct a Bible for the needs of these great and dangerous days;" and, "Is there still time left for us to do anything of the sort?"

But why has nothing arisen to take the place of the Bible?

If it were, as the leaders of men now teach, merely a human book, the product of man's brain and the outcome of his experience, then there would have arisen a new Bible in each generation; and each would have been an improvement on its predecessor. It is invariably so with all human works and products.

But one of the wonders of the Bible is that it continued to grow, by addition of parts from time to time, during a period of fifteen hundred years; that then it *ceased to receive any additions*; that all the sixty-six parts fit perfectly together into one harmonious Book; and that *nothing of the same nature* as any of those sixty-six parts has come into existence during the past eighteen centuries.

These are facts well known; but how is it that the wise of this world are utterly blinded to their significance?

##### A Committee Talked About

The most foolish part of Mr. Wells' article is his ideas as to the production of the needed Bible.

As to who would write this Bible and what they would put into it, he is exceedingly vague. All he is positive about is that it "will have a great number of illustrations."

But here again, those who have cast away the old Bible and are awaiting the new one, are given no hint as to who will make the pictures, or what the pictures will represent.

Mr. Wells thinks it "quite possible to get together a committee" who would produce the needed volume. He says, "Some of the greatest, most inspiring books and documents in the world have been produced by committees." He mentions the Magna Charta, the Declaration of Independence, the English translation of the Bible, and the Prayer Book as being among these "fine and inspiring compilations."

But it must be obvious to Mr. Wells, and to everyone, that (leaving out the English version of the Scriptures which is not in any sense an original work) the documents referred to fall so far short of the Bible that between them and it there is nothing but contrast.

Who is to appoint the "committee" that will produce the new Bible? Who will confer upon them the needed *authority* for their task (not to speak of the needed *ability*)? Who will make them agree as to all the details of the great work?

And when their task is completed, who will compel mankind to submit to the new "*Bible of Civilization*"?

These questions exhibit the folly and futility of Mr. Wells' proposal, which are indeed so evident upon the face of

it, that it is hard to suppose he himself is blind to them.

But touching these vital parts of the scheme all Mr. Wells can say is, "Why should not the thing be done in a big, authoritative manner? Why should we not have a great educational conference of teachers, scientific men and historians \* \* \* to draft out a standard world history, etc.? Why should not that draft be revised by scores of specialists, discussed and rediscussed, polished and finished, and made the opening part of a new *Bible of Civilization*, a new basis for a world culture?"

##### Why Not?

Thus, when we come to the practical part of the pressingly needed work, all Mr. Wells can offer is a string of "Why nots?", every one of which raises a mountain range of insuperable obstacles. And when all those shall have been overcome we will have secured only the *opening part of the Bible of Civilization*. The real difficulties will then begin.

That "we want a Bible" is true; and that the need is pressing, if the destruction of civilization in the near future is to be averted, is also true.

Mr. Wells has proved to every thoughtful mind the *impossibility* of any new Bible. Therefore, the only alternative which the critical situation presents to perishing humanity is to accept in submissive faith that Bible which God in His enduring mercy and infinite wisdom has given us. For "All flesh is grass and all the goodness thereof as the flower of the field. The grass withereth, the flower fadeth; but THE WORD OF OUR GOD SHALL STAND FOREVER."

##### A PRAYER TEST

One night, during the Revolutionary War, near a British camp not far from the Hudson, a Highland soldier was caught creeping stealthily back to his quarters out of the woods. He was taken before his commanding officer and charged with holding communications with the enemy.

The Highlander pleaded that he had gone into the woods to pray by himself—that was his only defence. The commanding officer was himself a Scotchman and a Presbyterian, but he had no sympathy for the culprit.

"Have you been in the habit of spending hours in private prayer?" he asked sternly.

"Yes, sir," was the reply.

"Then down on your knees and pray now," roared the officer; "you never before had so much need of it."

Expecting immediate death, the soldier knelt and poured out his soul in a prayer that for aptness and simple expressive eloquence could have been only by the power of the Holy Spirit.

"You may go," said the officer, when he had done. "I believe your story. If you had not been often at drill, you could not have got on so well at review."

—*Inland Africa.*

# What Was the Sin of Hymenaeus and Philetus?

By Rev. F. Z. Browne, McComb, Miss.

**I**N 1 Timothy 1:20, we read of the disciplining of Hymenaeus for blasphemy, and in 2 Timothy 2:17, 18, it is stated that Hymenaeus and Philetus "As to the truth have gone astray, saying that the resurrection hath taken place already."

The resurrection being the key stone of the arch supporting the faith once delivered to the saints, it is significant that an attack upon that truth is branded as blasphemy.

Notice that Hymenaeus and Philetus did not deny a resurrection. They were not Sadducees or modern higher critics. Neither did they, like some modern wretches of the Scriptures, speak of the resurrection as a mere "resurrection of the soul." They taught that there was a literal rising from the dead, but that it was already past.

To understand the probable ground of their heresy and its seriousness, turn to 1 and 2 Thessalonians.

In 1 Thessalonians the Apostle shows that the hope of the church is the first resurrection in which the dead in Christ are raised and the living in Christ translated.

This hope Paul expresses his yearning desire to obtain in Philippians 3:11-14. It is also held before the believer in Titus 2:13; Revelation 3:10; 20:4-6, and in many other places.

The Day of Christ is the period beginning with this resurrection of the dead and translation of the living saints, and ending with the visible revelation of the Lord from heaven with His saints, when the Day of the Lord, the period of judgment begins.

It can be seen through a reading of 1 Corinthians 1:8; 5:5; 2 Corinthians 1:14; Philippians 1:6, 10; 2:16, that the Day of Christ is wholly related to the reward and blessing of saints at His coming.

## What the Day of the Lord Means

The Day of the Lord, so frequently mentioned in Old and New Testaments, includes the return of the Lord in glory with His saints (Rev. 19:7-16; Jude 14, 15); the destruction of Antichrist and his armies, which is "the great and terrible" aspect of the day (Rev. 19:17-21; 2 Thess. 2:8); the judgment of the living nations (Zech. 14:1-9; Matt. 25:31-46); and all the events of the millennial kingdom reign, ending with the second resurrection and final judgment, and the purging of the earth by fire—preparatory to the beginning of the eternal "day of God" (2 Pet. 3:10-13).

First Thessalonians deals especially with the Day of Christ; and 2 Thessalonians with the Day of the Lord, and its prelude, "the great tribulation."

It is important to keep in mind that according to the Scriptures "the great tribulation," and "the day of the Lord"

immediately following, cannot come until *after* the first resurrection. Note carefully also that the theme of 2 Thessalonians is obscured by a mistranslation in the A. V. of 2:2, where "day of Christ is at hand" should be "day of the Lord is now present."

Second Thessalonians was written to instruct the Thessalonians concerning "the coming of Christ and our gathering together unto him" (2 Thess. 2:1; 1 Thess. 4:14-17), and the relation of the "day of Christ" to the "day of the Lord."

The Thessalonian converts were "shaken in mind" and "troubled," supposing, perhaps on the authority of a forged letter as from Paul, that the persecutions from which they were suffering were those of the great tribulation, the judgment period immediately preceding the "great and terrible day of the Lord," and proclaiming it "at hand" (2:2), from which they had been taught to expect deliverance by the first resurrection, "the day of Christ, and our gathering unto him" (2:1).

## What Troubled the Christians of Thessalonica?

When it is remembered that Hymenaeus and Philetus were condemned by Paul, not for saying there was no resurrection, but for teaching that the (first) resurrection was past already, a flood of light is poured on this portion of the Word.

The same blasphemous error which had troubled the Thessalonians some ten years before, and which the apostle wrote 2 Thessalonians to refute, was still pursuing its sinuous and subtle way, and through the activities of these two men was troubling other Christians also.

How troubled in mind were the dupes of these men! The glorious mystery, "that blessed hope" (1 Thess. 4:17; 1 Cor. 15:51-57), had been realized by some and they had been left behind to pass through the terrors of the great tribulation and to face the judgments of the "day of the Lord!"

How tenderly the Apostle comforts the bewildered Christians by telling them that they had not been left behind in the first resurrection because the realization of "that blessed hope" was, and still is, yet future.

He then points them to a coming apostasy in the professing church, and to the coming of Antichrist as necessary preliminaries to the coming, not upon them, but upon a wicked world and an apostate church, of that which they were confounding with their present persecutions and distresses, the coming of "the great tribulation" and "the day of the Lord." "And the Lord direct your hearts," he says (2 Thess. 3:5), "into the patient waiting for Christ."

In view of the seriousness of this

teaching, what shall we say of the offence of those who controvert, in its totality, the plain Bible teaching as to the first resurrection, and would expunge any mention of it from creedal statements, and prevent its proclamation in the pulpits and in the religious journals?

Of late there is advocacy, by men who ought to know better, of the unscriptural teaching that "the first resurrection" of Revelation 20:4, is only the rising of souls to a higher plane in the new birth, and not a real resurrection at all. And yet these teachers, after this eisegesis of Revelation 20:4, have the effrontery to hold that in 20:5, 12, a real resurrection of the body is spoken of!

Dr. William Hoge Marquess has well said in commenting on this method of treating Revelation 20:4-6, that an interpretation which assigns to the word "lived" (the common term in both equations) two utterly dissimilar meanings in what is virtually one sentence, is a feat in exegesis comparable only to the fallacy of the undistributed middle in logic.

If Paul called it blasphemy for Hymenaeus and Philetus to teach that the (first) resurrection was past already, and that the Thessalonians had been left behind to face the terrors of the great tribulation which Paul had taught them they would escape, what is, and will be, the Lord's condemnation of those who, going further in error, say there is no first resurrection, and thus snatch away "that blessed hope" and leave all Christians to face the terrors of the great tribulation and coming judgments without hope of escape?

How can these errorists reconcile their position with Romans 8:1, which, with many other blessed promises based on the substitutionary atonement of Christ, delivers His people from this day of wrath to come?

Let it be said here that the only judgment to which the Christian will come after this life is that of the judgment seat of Christ (Rom. 14:10-12). This judgment immediately follows the first resurrection. It is here in the Day of Christ that Christians must give an account of themselves to the Lord. Here work is appraised and rewards in the coming kingdom are distributed.

First Corinthians 3:11-13, describes this judgment.

## Only One Judgment for Christians

Their participation in the first resurrection proclaims all who stand in this judgment as saved. The opening of the salvation question with any of these who by faith have taken Christ as their sin bearer would upturn that judgment seat of which justice and judgment are "the habitation."

That only the Lord's saints will stand in this judgment, 1 Corinthians 3:14, 15;

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The Moody Bible Institute conducts the Ministerial Institute at Montrose, Pennsylvania, this year.

Psalm 1:5; John 3:17-19 abundantly proclaimed. In the last Scripture cited the words "judge," or "judgment," should be substituted for the word "condemn."

How fallacious and contradictory of the plan of salvation when examined in the light of these Scriptures, is the traditional teaching as to a general resurrection and general judgment!

The redeemed of Christ who will give an account of their work done in the name of Christ at the judgment seat during the Day of Christ, the period immediately following the "first resurrection," shall, after reigning long with Christ (through the period of the millennial kingdom), have part as participants in the administration of justice in the final, not general, judgment of finally penitent men, and of disobedient angels (Dan. 7:18; 1 Cor. 6:1-3; Rev. 20:11-15).

The teaching, so prevalent today, that "the first resurrection" is "the

resurrection of the soul," and that alone, weakens the hope of the resurrection.

Thus teach those who say that the resurrection of Christ was "spiritual" and claim that His body sleeps in a forgotten grave in Palestine. Let men beware how they tamper with resurrection truth, and particularly, in the light of the solemn warnings of Revelation 22:18, 19; 2 Timothy 2:15-19; 1 Timothy 1:20, with the resurrection truth of the Apocalypse.

How solemn the warning from the example of Hymanaeus and Philetus, men who went astray, "saying that the resurrection was a thing which had taken place and not a thing to come!"

How dangerous the example of those who speak of "the first resurrection" of Revelation 20:5, as a "resurrection of souls," "a spiritual resurrection, therefore, and which might assume the appearance of spirituality in those who proclaimed such a doctrine, while it was in reality the overthrow of everything.

The faith of some was, in fact, being overthrown by it. How important it is to realize the subtle link, in this way, of one error with another, and that, one error being entertained, to be consistent with it, we shall have to embrace one after another, except the mercy of God prevent."

"How dangerous must be the spell of a false system (Non- or Postmillennialism), which can so blind the eyes of multitudes of truly godly and otherwise intelligent persons to the plain meaning of such Scriptures as these (Rev. 20:4-6).

"How careful should we be to test everything we receive by the Word, which alone is truth! Even the 'wise' virgins slumbered with the rest; which shows us that error is connected with a spiritual condition, even in saints themselves.

"May we be kept from all that would thus cloud our perception of what, as truth, alone has power to bless and sanctify the soul!" (F. W. Grant).

## Balaam and the Ass

By Rev. J. D. Kempster, Lyndon, Ill.

Of certain stories in the Word  
We put in special class,  
There's one we're going to study now  
Of Balaam and the Ass.

To those who are of sceptic mind  
It really seems a freak  
That any kind of beast at all  
With voice of man should speak.

It surely does seem very strange  
And ne'er before was heard,  
And I would really doubt myself  
If t'were not in God's Word.

But since the Bible doth declare  
This incident took place,  
Its value I do now accept  
In parlance, at its "face."

Advancing to the subject then,  
The fact is simply this—  
That Balak, king of Moab  
Who had surely done amiss,

Was anxious that the Israelites  
Whom he could not defeat  
Should get a "public cursing"—  
Just what he thought was meet.

Now Balaam was the prophet then,  
A man supposed to be  
Acquainted with the laws of God  
But little grace had he.

And so to Balaam Balak said  
"I'll give thee great reward  
If thou wilt curse these Israelites;  
To beat them, it is hard."

Now Balaam must have known 'twas  
wrong  
And yet the foolish man  
Did even dare to ask of God  
To aid him in his plan.

And like some foolish stubborn folk  
Well known to us today,  
This Balaam saddled up his ass  
And started on his way.

Well might the poet truly say  
It's you no doubt have read,  
That mortal fools will oft rush in  
Where angels fear to tread.

So Balaam started on his way  
With thoughts of gain and gold;  
He loved the wages paid by sin  
By Peter we are told.

This action then on Balaam's part  
Did rouse the ire of God;  
And as a natural consequence  
There came the chastening rod.

An angel with a flaming sword  
Did come at God's command  
To intercept this foolish man,  
And stay his evil hand.

Now Balaam in his journey came  
To quite a narrow pass;  
There stood the Angel sword in hand  
Unseen, but by the ass.

The ass at once did swerve around  
Thus making Balaam mad,  
Who struck the beast across the head  
With weapon that he had.

Three times the ass assayed to turn;  
She saw that sword in hand,  
But Balaam blind in eyes and heart  
Did fail to understand.

So twice again he beat the brute,  
And here it came to pass,  
That God would now a lesson teach,  
So used this humble ass.

God opened up the creature's mouth  
And gave it "power of speech,"  
And to its cruel master man  
A lesson it did teach.

There's not much more to add just now  
But this I'll say to all,  
Don't ever dare to strive with God,  
Or trouble will befall.

And so when'er you read this tale  
Don't let it lightly pass;  
Remember there's a moral  
To this story of the ass.



# Conversions Through Personal Work

By Rev. Charles P. Meeker

TO the Dean of the Moody Bible Institute of Chicago.

It is a great pleasure to present the annual report of the Practical Work Course for the past twelve months. The report of last year excelled in many respects all that have gone before, but it is no exaggeration to state that this year has witnessed a higher mark of efficiency than anything yet attained by this department. Not only have all the regular lines of work been carried on with customary thoroughness, but some of the work has reached unusual proportions.

In four particulars the record for the year is a source of special thanksgiving to God. I refer to the unprecedented interest in personal work, in

In this contribution and one to follow next month we are complying with requests of readers for accounts of conversions through personal work.

One request asked for testimonies on the subject from students of the Moody Bible Institute, which led us to turn to the last Annual Report of Rev. Charles P. Meeker, Director of the Practical Work Course of the Institute, from which the following is gleaned.

We need offer no apology for publishing a few of the statistics from that report which furnish an idea of the value of such an Institution to the life and work of the churches of the great city in which it is located, and to its moral and spiritual uplift.

The results show that by the blessing of God, under its auspices and direction, a perpetual revival is being carried on in the community without anything of the spectacular or sensational, and practically without public expense. What an object it furnishes for the prayers of the godly throughout the world!—Editors.

Addresses delivered and sermons preached by students of the Day Classes 13,709, and the Evening Classes 1,775—a total of 15,484.

In the first place, it occurred to us in the fall term to send the students out two by two into the streets, parks, places of public resort, railroad stations, lodging houses, street cars, etc., with copies of the Gospels and tracts, making the specific object of the afternoon or evening an effort to approach and engage people, wherever found, in conversations respecting their personal relation to Christ.

This form of work, so akin to the sending out of the seventy by the Master, proved a source of great blessing to the students engaged in it. Not only did it increase the number of tracts, scripture portions, Testaments and Bibles given away, but it kept before the



A Noon Meeting at Market and Madison. Worker indicated by cross is singing a solo.

tract distribution, in open air evangelism, and in tent work. I would call your attention, therefore, to these items in the statistical report which follows.

Before doing so, however, an analysis and correlation of what follows will reveal more clearly the magnitude of the work the students are doing. For instance, the various services conducted, addresses delivered, classes taught, visits made, etc., are tabulated according to the form of the weekly reports,—but when you combine them, the total sets forth much better the real value of the services rendered to the churches, Sunday-schools, missions, hospitals and jails of the city in a more comprehensive and impressive way. For example:

## What the Figures Show

The students of the Day Classes during the past year conducted 6,486 meetings, and those of the Evening Classes, 1,434, a total of 7,920.

Classes taught by students of the Day Classes 20,525 and the Evening Classes 6,634—total 27,158.

Visits made by students of the Day Classes 28,571 and the Evening Classes 3,817—a total of 32,388.

Christian literature distributed by students of the Day Classes 372,080 pieces, and the Evening Classes 55,783—a total of 427,863.

Persons dealt with, as to their spiritual life, by students of the Day Classes 55,690, and the Evening Classes 7,838—a total of 63,528.

Persons professing conversion as the result of the personal work of students of the Day Classes 6,774, and the Evening Classes 783—a total of 7,557.

## I

### TRACT DISTRIBUTION AND PERSONAL WORK

There were several factors combining to arouse an interest in tract distribution and personal work.

student constantly the thought of approaching people regarding their salvation.

## Conversion of a Young Norwegian Through a Tract

He was the son of a tobacco merchant of Norway sent here by his father to study cigar-making. He had only been in the country a short time, and was employed among men where about the first words in English he heard and understood was the name of Jesus taken in vain.

Being a stranger, he was lonely, and his evenings were weary to him, especially Saturday and Sunday evenings. He told the student who called on him in answer to a letter written by him to us, that on the previous Saturday evening as he was walking down Clark street looking for a movie, he heard gospel singing and stopped to listen. He had stood only a short while when it seemed to him that the singers had something

in their religion that they could feel, and "I wanted something that I could feel also. Some one gave me this tract," he said, "but no one talked to me. I got all excited and went to my room, stayed up until nearly 1:00 o'clock writing the letter that brought you to see me."

He said he had a Christian mother who told him in nearly every letter to become a Christian, but that he did not know how to do so.

The student who led him to Christ said, "I asked him if he believed the Bible to be the Word of God and Jesus Christ to be the Son of God.

"He said he did, and that he was taught to do so from childhood. I then asked him if he prayed, and color came into his face as he said, 'No, I do not pray.'

"I then briefly explained to him the meaning of the death of Christ on the cross; how He offered His righteousness to sinners as a gift, and had borne the sinners' guilt in His own body.

"I asked him if he were willing to confess himself a sinner and accept God's offer of salvation?

"As he was quite willing to do this, we knelt by the side of his bed and prayed. He prayed in his own tongue, and all I could make out was the first and last sentence of his petition which was, 'God be merciful to me a sinner' and 'Make me a member of Thy church.'

"Arising from our knees, I asked him for his Bible, and he offered me the one his mother had given him.

"I turned to Romans 10:9 and asked him to tell me in English as best he could, the meaning of the verse.

"After some study, he gave me the thought of the verse. I slowly repeated it, and pointed out that he had met the two conditions, confession and belief, and asked him what God's Word said at the close of the verse.

"His countenance lit up as he replied, 'Yes, yes, I see.'

"I talked with him for nearly an hour explaining the Scriptures, and made plans to meet him later at a church, and as I arose to go, I asked, 'Well, do you know that you are a Christian?'

"He replied, 'Yes, I know now.'

"As I stood in the doorway shaking his hand before leaving, he said, 'One day, two days, three days, four days, almost a week, nobody come. I just think that nobody come, then somebody come. Oh, I just thank you ever so much.'

### The Sequel Shows Thorough Work

The sequel is related in a letter written  
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by the student visiting the young man. He kept in close touch with him, and with one exception, he has been visiting the Institute every Sunday since his conversion. Several times he attended the group prayer meetings and has gone out with one of the open air groups and once attended a prison service.

During these visits to the Institute, he formed the acquaintance of one of the students who happened to be from his home town in Norway and who could speak to him in his own tongue. Since making this acquaintance, he has been regularly attending a little Norwegian church, but has pledged one evening of his time each week to another church in connection with its open air work, and has completely severed his connection with the tobacco industry.

Some weeks after his conversion, he received a letter from his mother stating that she was praying definitely that he

This student who had graduated from the Institute and was located in Montana, in a community entirely destitute of religious work of any kind, had taken with him a single copy of the New Testament in Yiddish, and frequently, as he came across it in his trunk, he would feel conscience-smitten that it should be there instead of being in use.

He was delighted, therefore, in finding a Jewess to whom he was led to speak, and to whom he promised to give it if she would agree to read it as soon as received.

As a result of reading it she was converted, and soon afterward through her testimony, two of her brothers were converted.

Although her husband has shown displeasure at the fact of her becoming a Christian, this has not dampened her ardor, for she is continuing her effort to win others of her race to Christ.

## II

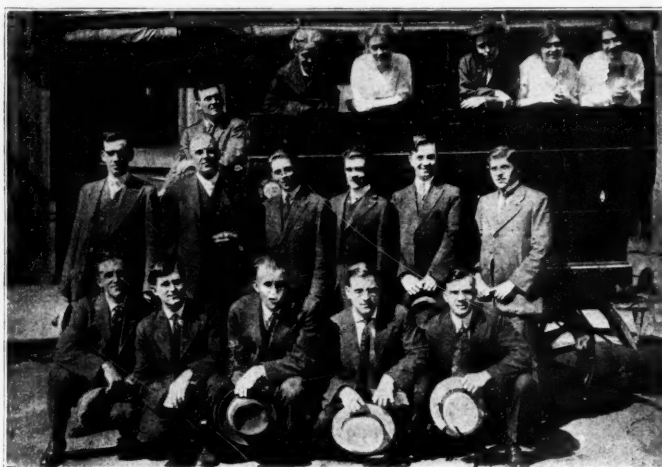
### OPEN AIR WORK

As to the open air work of last season, nothing in the history of the Institute has approached it. At the beginning of the summer, more than eighty open air groups were organized. Some were obliged to be broken up to strengthen those remaining during the progress of the season, but even so, the number was far in excess of any preceding year. Not only was the number unprecedented, but zeal for the work did not flag. The fact that many voluntary meetings were held is evidence that the students were not overburdened.

One reason for the large number of groups and the accentuated interest, was a movement inaugurated by Dr. E. A. Bell of the Night Church through the Commission on Evangelism of the Church Federation, which had as its objective the creating of interest along the line of open-air evangelism among the churches. Fully expecting as a result of the activities of this committee, that many churches hitherto uninterested would be led to attempt meetings in the open air, I was prepared to meet any calls for help that might be made.

### Helping the Churches

Quite a few churches which had never held such meetings called upon us. Conspicuous among the number was the Covenant Presbyterian church, which, during the absence of its pastor, and under the leadership of Rev. Mr. Holdrby of the Family Altar League, called upon us extensively, and spoke in the highest terms of the valuable help given by our students.



Ready to start out to hold Open Air Services in one of the Institute's Gospel Autos

would become a Christian. Upon comparing dates, he found his mother's prayer was answered on the very date the letter was written, though thousands of miles and weeks of time separated the letter from him.

He has since declared his intention of entering the Institute, and after graduating, return to his home land to proclaim the glad news of his Saviour.

### Conversion of a Jewess and Her Brothers

The foregoing is written to show not only the thorough way our students deal with converts, but to illustrate the influence of such a small service as distributing a tract.

How many more conversions have resulted from the distribution of such literature by our students God knows, but a young man, just the other day, took the trouble to go out of his way to relate an experience in connection with giving away a copy of a Jewish New Testament.

We were also able to respond to the calls of some located in rather aristocratic neighborhoods as for instance—the Buena Memorial. A number of our students and myself assisted the Men's Bible Class of this church in their early Sunday evening services on the corner of Wilson and Kenmore Avenues.

As to the effectiveness of this work I need only refer to the statistical report and to such an incident as the following:

#### **Saved on the Street Corner**

"Some time ago," relates a student, "I was sent with a small group to conduct an open-air meeting on one of the street corners.

"At the close, members of the party spoke personally to some of the men and women standing about who had listened to the message.

"I am sure it was the Spirit of God who directed me to speak to a young man about his salvation. I never before felt so helpless. It seemed that the Evil One prevented me from getting to the point of urging him to accept Christ.

"Finally, another member of the group spoke to him and asked the direct question, 'Have you accepted Jesus Christ as your Saviour?'

"This broke the ice, and I was surprised to hear the answer, 'I have.'

"After further conversation with him, he asked to be directed to a church where he would get the help he needed in the Christian life and I referred him to one.

"Several days later, I wrote him a letter requesting that he answer without delay, I find this a good way to help those who are newly starting out on the narrow way.

"When the answer came, it was with joy and praise to God that I read it. A few extracts will give you an idea of the progress this young man was making:

"Every day my faith in Jesus Christ is getting stronger by reading the Bible you gave me. I have also tried to pray for you and your friends who were so kind to me at our first meeting. May God bless you is the best wishes of your brother in Christ."

"This young man is a foreigner and had been brought up a Catholic, but now gives evidence of having been truly born again."

### **III**

#### **TENT CAMPAIGNS**

Three tents were used last season. Altogether we held six series of meetings, each of three or four weeks duration. Three of these were on the north and the northwest sides of the city, one on the west and two on the south side.

One of the tents was under the charge of students entirely, and the other two were in charge of experienced evangelists—Dr. Ostrom, Dr. Hamilton, Mr. Honeywell, Mr. Cotterell, and Rev. Mr. Holderby.

It is a pleasure to report that the ministry of these men was greatly

appreciated by the co-operating pastors and the people in each of the communities. The attendance was not always what we hoped, but this is accounted for by the fact that the locations were in very needy communities; in four the Catholic element greatly predominated, and another was honeycombed with the radical socialistic spirit.

I did not keep a record of attendance, conversions, reconsecrations, etc., for I confess I am afraid that by doing this and exploiting the figures during the campaign, we are in danger of grieving the Spirit and hindering the work.

But that good work was accomplished in all the communities, the attached letters will substantiate.

Besides these a number of persons expressed to me personally their appreciation of the blessings received. The Gospel as we know it at the Institute was preached with earnestness and power, and the churches and pastors were brought into touch with the Institute and made to feel that we were their friend and that our attitude toward them was indeed helpful.

In one case on the west side there were seven churches united; on the north side, there were five, four and two respectively; on the south side, four and two.

In all the locations the meetings were announced as union meetings and no stone was left unturned to make the several campaigns live up to the standards set by the Institute and presented to the churches as a basis for their co-operation.

#### **Testifying to Blessing Received**

"Dear Friend:

"The enclosed is a token of appreciation for the pleasure and help received from the tent meetings at 79th and Green Streets.

"When I stop to count all the blessings received from the messages and the music at these services, I find 'the Giver of every good and perfect gift' has filled my cup to overflowing.

"I wish I could make this gift larger but it will convey in a measure my thankfulness for the tent meetings.

"\* \* \* \*"

"My dear Mr. Meeker:

"It is with the deepest appreciation that the Executive Committee of the Bethel Interdenominational Church (Auburn Park Tabernacle) extends its thanks to you and the Moody Bible Institute for the generous and wholly unselfish way in which you carried on the evangelistic tent meetings during July and August.

"We feel that the work was God-directed and was the means of bringing a great blessing to our neighborhood, as well as to our church.

"Those workers who participated, especially the evangelists and singers, were most fully consecrated to the Lord's work, contributing their time and effort with an enthusiasm peculiar

only to children of the living God. "Our church will take up a special offering for the Institute this month as a substantial evidence of our high regard for your ministry in this section of the city.

"But we also hope and pray that the Lord may again send your band among us next summer. In the meantime, we shall do all in our power to co-operate to make any future campaign an even greater success.

"Wishing you and the Institute, its faculty and students, the Lord's richest blessings, we are

"Cordially yours,

"Bethel Interdenominational Church."

### **IV**

#### **EVENING CLASS WORK**

At this point, I call particular attention to the special effort made to tie the Evening Class students more closely to our scheme of practical work.

As you recall, these students are scattered all over the city. Their employment by day and their studies at night, besides duties and responsibilities in their home churches, make the regular working plan of this office impracticable with reference to them.

Some new method was necessary, and after much thought and prayer, the following offered itself:

#### **Serving Their Own Churches**

The city was divided into twenty odd sections and the students living in these sections were organized into groups, except where the number was too small, in which case two or more sections were combined.

All told, about fifteen such groups were organized. The program set before them included the gathering of certain data regarding the churches, Sunday-schools, missions and other religious organizations in the immediate locality. They were urged to become a religious factor in their local district by carrying on practical enterprises as a group.

First: Attendance upon young people's societies for the purpose of being helpful to the meeting, making the fact of their organization known, and securing future openings for their group.

Second: Attendance at church prayer meetings for the same purpose.

Third: Conducting regular church services wherever and whenever opportunity may present itself.

Fourth: Conducting cottage prayer meetings in connection with evangelistic meetings held in any of the churches in their district.

Fifth: Assuming responsibility for conducting a series of evangelistic meetings in churches and missions located in their district.

Sixth: To conduct or assist in conducting open-air meetings during the summer months.

Seventh: To assume responsibility for at least one night a week or every two weeks, to assist in conducting tent meetings either in their district or one of the adjacent districts.

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The groups took to the idea with enthusiasm, and were soon engaged in the various forms of work, many of them continuing their work especially in the open air, throughout the summer.

It is the purpose of this office to perpetuate these groups from term to term, changing the personnel as necessity requires, but keeping them alive and at work in their local communities, doing everything they can to make their influence for the gospel to be felt.

To illustrate how some of them are functioning, a report from one leader is attached:

"We had the privilege of holding meetings at the Swedish church, on Cortland and Washtenaw, being given charge of the preaching service, and

afterwards holding a testimony and personal work meeting.

"The week before last we held services in the Memorial Church, on Hancock street, taking charge of the young people's meeting, and from there we went to the neighborhood meeting church, about a half mile away and took charge of the preaching service. The pastor not being able to be present, had asked us to fill his place, which we did the best we knew how, God blessing our efforts.

"Last week we held three open-air meetings, and instead of having an organ for music, two of the group played ukeles and it attracted much attention, and a good crowd.

"We held one meeting right in front

of the Nickel theater and had a big crowd

"There was a mixed quartet and a duet by the group members, which held the attention at this meeting. We had the privilege of having three step out for Christ when the invitation was given.

"And now that there are three tent sites in our section, we are praying that the Lord might use us to glorify His name at the meetings of which we may have charge."

\* \* \* \*

To be continued next month when incidents, some of them unique, will be given of personal work in jails, rescue missions, Sunday-schools, industrial schools, hospitals, Army and Navy training camps, railroad camps and other places.

## Lessons in the Epistle to the Hebrews

Reprinted by request from *The Christian Workers Commentary*

### I

#### INTRODUCTORY LESSON

**I**N the case of Hebrews there is uncertainty as to the authorship. It may have been written by Paul, or Apollos, or some one else. There is also uncertainty as to the church. While Jewish Christians are in mind, yet there is no positive knowledge as to where they were located, whether at Jerusalem, Alexandria, or Rome.

But while uncertainty exists as to these particulars, there can be none as to the reason for writing the epistle. No one can read it carefully without perceiving a two-fold object, viz: to comfort the Christians under persecution, and to restrain them from apostasy on account of it.

And the persecution must have been very severe, judging by the nature of the temptation to which it gave rise. For the apostasy contemplated was not like that of the Galatians, the supplementing of faith by the works of the law, but the renunciation of that faith altogether and the return to Judaism.

It is the assumption that the temple was still standing with its glorious history and magnificent priesthood, and that the followers of Moses were allowed to pursue their religion in peace. All this was different from the outward meanness and poverty, and tribulation of those seeking to follow the Nazarene.

#### Theme

There were many lines of argument open to the Apostle (for convenience, we assume the writer to be Paul) by which to counteract this tendency towards apostasy, but he chooses only one, viz.: Christianity is superior to Judaism as seen in its Founder, Christ.

The tempter is represented as urging that Judaism was introduced by "the goodly fellowship of the prophets." "Christ is superior to the prophets!" Judaism was ministered to Israel through

angels. "Christ is superior to the angels!" Judaism owes its position to Moses. "But Christ is superior to Moses!" Judaism is associated with the divinely instituted priesthood of Aaron. "Christ is superior to Aaron!"

These are the main points, but the whole revolves around the single argument already indicated.

And yet the Apostle does not go straight on with his argument. He makes a digression, sometimes at the close of a division of his theme, and sometimes in the middle of it, warning his hearers, comforting or exhorting them to steadfastness in the faith. This we shall see as we proceed.

#### General Outline

The general outline of the epistle is something like this:

1. Christ is shown to be superior to the prophets, 1:1-3.
2. Superior to the angels, 1:41-2:18.
3. Superior to Moses, 3:1-19.
4. Superior to Joshua, 4:1-16.
5. Superior to Aaron, 5:11-10:18.

These divisions with the parenthetic warnings and exhortations make up the book.

#### Questions on Lesson 1

1. What two uncertainties exist as to this epistle?
2. What was the two-fold occasion for its writing?
3. What was the nature of the temptations in this case?
4. What is the single theme of the epistle?
5. Of what does it consist beside argument?
6. Give the general outline.

### II

#### CHRIST AND THE ANGELS CHAPTERS 1-2

While in these chapters, the comparison is chiefly between Christ and the angels, yet they open with an important contrast between Him and the prophets (1:1-3),

in which His superiority is seen in seven particulars:

1. He is God's Son;
2. He is Heir of all things;
3. He made the worlds;
4. He is the express image of God;
5. He Himself purged our sins;
6. He upholds all things;
7. He is set down at the right hand of God.

The "express image" of God is equivalent to "God." Our comment on Colossians 1:15 will aid here, or compare this same epistle (10:1) where "image" is used for the very substance of that which is referred to, though in the Greek it is not so strong a word as that in the lesson.

Christ, however, is superior to the angels in five particulars:

1. They have the name of angels, He the name of Son (1:4,5).
2. They are worshipers, He is the Worshiped (v. 6, R. V.).
3. They are creatures, He is the Creator (v.v.7-12).
4. They are the ministers of salvation, He is its Author (v.v.13-14).
5. They are subjects in the age to come, He is its Ruler (2:5-9).

The amplification of the last thought is majestic, bringing out the "four steps in the work of the Redeemer from His incarnation until His ultimate triumph over every foe. For a little while was He lower than the angels, i. e., during His earthly humiliation; now He is crowned with glory and honor; during the millennium will He be set over the works of God's hands, and finally in the age that follows will all things be put under His feet (v.v.6-9).

For all this His suffering was necessary, not for His own sake but ours (v. 10). We have become sons of God through faith in Him, in which sense He that sanctifieth and we who are sanctified "are all of one," i. e., our origin is from God.

This explains the verses that follow to the end of the chapter.

In this lesson we meet with the digressions spoken of, one occurring in the middle of the argument (2:1-4), and another at its close (2:9-18). The first is warning, the second comfort.

If the earlier dispensation, that of Judaism, punished every transgression and disobedience, how shall we escape, if we neglect this greater light, the heavenly origin of which was demonstrated by witnesses confirming and being themselves confirmed?

And then, on the other hand, think of your privileges! your exaltation to the position of "brethren," and your claims upon the Lord of glory as your true High Priest, faithful, merciful, capable and sympathetic.

### Questions on Lesson 2

1. Name the seven particulars in which Christ is superior to the prophets.
2. What is the equivalent of the words, "express image of God"?
3. Name the five particulars in which Christ is superior to the angels.
4. Bring out the four steps in the work of the Redeemer.
5. What is the meaning of the phrase "all of one"?
6. What two "digressions" are found in this lesson?

### III

#### CHRIST COMPARED WITH MOSES AND JOSHUA, CHAPTERS 3, 4

The superiority of Christ to Moses is shown in chapter 3, the comparison in which case runs in two parallel lines of two members each:

- (1) Moses a servant over God's house, (3:5.)
- (2) Christ a Son over His own house, (3:6.)

This is an interesting phrase, "Whose house are we," (v. 6), suggesting a plan for a sermon.

In what sense are believers Christ's house?

He built them—"without him was not anything made that was made."

He bought them—"Ye are not your own, for ye are bought with a price."

He occupies them—"Ye in me and I in you"

As in the preceding instances we have a digression at this point in the nature of a warning (v.v.7-19). In the first reading omit the parenthesis after "wherefore" (3:7) down to the close of verse 11, which will simplify the thought.

The idea is that because of the greater importance of the New Testament revelation over that of the Old Testament as evidenced in the superiority of the Messenger, we should take heed lest through unbelief we fall away from God, as did Israel in the wilderness. They tempted God, and as a result, the males over twenty years of age were not permitted to enter into the rest of Canaan (3:16-18). The Holy Ghost used that sad episode in their early history as a warning to them at a later time, i. e., in David's day (v. 7, etc., cf. with

Ps. 95:8-11), and it was just as applicable now to these Hebrew Christians.

Therefore, they should exhort one another against "the deceitfulness of sin" and to steadfastness in the faith.

The allusion to the rest of Canaan naturally leads to a comparison of Christ with Joshua in chapter 4, which may be outlined thus:

1. Israel failed of God's rest through unbelief (3:16-19).
2. We Christians may fail of God's rest through unbelief (4:1, 2).
3. This rest is not Canaan, however (3-9).
4. But the rest of faith in God through Christ (v. 10).
5. It is to be diligently sought (v.v.11-13).

The proof that this rest is not Canaan is two-fold:

1. It was spoken of long before Canaan was revealed, even at the creation of the world (v.v.3-5).
2. It was spoken of long after Israel had entered Canaan as something still to be had.

This last thought is brought out more clearly in the R. V. where "Jesus" of verse 8 is translated "Joshua," which has the same meaning.

It is important to understand what this rest is. In the first place, it is God's rest and not our rest.

God's rest does not mean cessation from work on His part, but rather His joy and delight in that work as good and perfect.

In this sense He rested from creation on the seventh day, a rest which was marred by sin, but now the new rest of which He speaks is that of redemption, typified by Israel's deliverance from Egypt and entrance into Canaan.

As a matter of fact God rests in Christ as the Redeemer and Restorer of fallen man, and where He rests there only can we rest.

It is not death that can be rest to us, but only Christ and this because the secret of our unrest is sin and He only can take away sin in every aspect of it.

Of course, the perfect enjoyment of this rest is still future. "There remaineth a rest for the people of God." It is not a rest of inactivity, but of peace and harmony with all that is within and around us. Glory to God for this expectation!

The sense in which we are diligently to seek it (v. 11), is not that of self-righteous works on our part, but a carefulness not to fall into unbelief.

The relation of the words that follow in this chapter (vv. 12-16) with those preceding, seems in general terms to be this: The Christian is to rest in faith, and labor to enter into the rest that remaineth, but this means that he must be guided and instructed by the Word of God, and upheld and encouraged by the sympathy and intercession of His great High Priest.

### Questions on Lesson 3

1. State the two parallel lines of comparison between Christ and Moses.

2. In what senses may it be said that we are Christ's "house"?

3. Explain the warnings in verses 7-10.

4. Give an outline of chapter 4.

5. What two facts prove that "rest"

other than Canaan is intended?

6. How would you explain the "rest"?

7. When will this "rest" be perfectly entered upon by the Christian?

8. In what sense are we to seek it?

9. What relation do the concluding verses of the chapter bear to the preceding?

(To be concluded in the next issue.)

### THE IRISH OF 1776

"In discussing the question of the numerical strength of the old native Irish and the Scotch-Irish in the Revolutionary Army, your correspondent, Michael J. O'Brien, asserts in positive terms that he has looked upon the records and decided the matter in favor of the old native Irish. Might I suggest to Mr. O'Brien that there are several angles he has probably overlooked? The total enrolment of troops on the American side was 309,781, and Mr. O'Brien's estimate of 38 per cent Irish would equal 117,716. Now, it is well known that the native or Celtic Irish are of the Catholic faith. The *Catholic Encyclopedia* estimates the total number of Catholics in the colonies at the outbreak of hostilities at 26,000 (men and women), and as there were only twenty-six priests to minister to them the accuracy of the estimate cannot be questioned. Furthermore, in 1790 Bishop Carroll gave his official figures as 30,000 Catholics in the entire country. If we should assume that one-third of the Catholics were capable of bearing arms and that they were all Irish of native stock, we would obtain less than 9,000 Celtic Irish in the continental army. \* \* \* \* \*

"The native Irish fought well, no doubt, according to their numbers in the American army, but it should not be overlooked that they also fought well for Great Britain, for at the battle of Bunker Hill it was the Royal Irish Regiment that carried the last breastworks and made certain the British victory.

"This letter is not written in a spirit of controversy, but in the interest of historic truth. JOHN HATTON.

"New York, Dec. 22, 1920."

—The New York Times.

The Annual Summer Conference for Laymen and Christian Workers will be held at Bible School Park, near Binghamton, N. Y., July 20-Aug. 1. The list of speakers includes Dr. J. C. Massee, Dr. Leon Tucker, Dr. Robert F. Y. Peirce, Dr. Chas. Inglis, Dr. Arthur J. Smith, Dr. J. East Harrison, Dr. O. F. Barthelow, Dr. James M. Gray, Dr. Chas. Trumbull, Dr. Chas. Yatman, Dr. M. T. Shelford, Evang. E. G. Crabill, and Rev. John Callahan. The Conference will be in charge of Rev. John A. Davis, president of the Practical Training School.

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# What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editors.

## JEWS NEED NO APOLOGY

*Atlantic Monthly*, May, 1921.

Though there is much for which Jews in America must be apologetic, there is almost as much of which Jews may be proud. It is a heartening fact that the great majority of Americans do more than tolerate their Jewish fellow citizens; they accept them with few reserves and with friendliness and confidence. The reason is that ordinary Jewish folk have the same likable qualities that ordinary folk have everywhere. This is a fact that professional Jewish apologists will seemingly, never learn. When they defend their race, they always point out the exceptions—the great lawyers, the great artists, the great journalists, the great philanthropists, and the great scientists. Will they never realize that the contribution which a few exceptional men make to a nation is not the contribution which, in the end, is most valuable? Indeed, the method of apology by the citation of exceptions is positively dangerous, for every great man can be balanced by a scoundrel. Neither the philanthropist nor the gunman is truly representative of American Jews: the real type is the humble, workaday man who goes quietly about his business, a good citizen, a good father, peaceful, productive, generous, and kindly, grateful to the country that gives him a free chance to earn an honest living, to educate his children, and to walk in the ways in which his fathers walked.

## PREMILLENNIALISM'S NEMESIS

*Methodist Review*, May-June, 1921.

Adherents of the premillennial theory have made much of the study of the Bible and the acceptance of what it has to say quite apart from its other postulates and implications. It is the study of the Bible, if it can become more thorough and scientific, and the acceptance of what that type of study discloses, that will be the Nemesis of this fundamental unchristian view of the coming kingdom.

## POORLY DEFINED FUNDAMENTALS

*The Congregationalist*, May 26.

If a man has unshaken hold on God and on Christ, as any man may have, and many have had and do have, and is striving to regulate his life thereby, he has possession of the two fundamentals of the Christian religion. Belief in them, and an honest purpose to conform one's life to them, are all that should be required for church membership. They are all Christ Himself would require. They

are the staple of the gospel which the church should carry to the mission field. They are dynamic beliefs charged with sufficient power to heal the sick, cast out demons, and raise the dead. If all around the globe we can have good men to believe in these two fundamentals, we shall have a Christian world. They are the sufficient basis for Christian unity, and for Christian union.

Within the limits of these fundamentals there is room for different theories of the atonement, of the inspiration of the Scriptures, or of the future advent of our Lord, but these two beliefs are biblical fundamentals.

## IS THIS FROM DR. WOELFKIN A BIT OF SLANDER?

*Journal of Religion* (Chicago University), May, 1921.

Many who call themselves premillennarians are better than their theory, but the thoroughgoing confine the ministry of the gospel to a narrow and superficial form of evangelism and limit the power of the divine Spirit. They thoroughly repudiate any sympathy or co-operation with the social gospel, mislabel any movements outside their type of evangelism, and attribute them to blind and malevolent inspiration. The religious appeal associated with the hope as held by the earliest Christians degenerates into a pharisaic zeal without knowledge.

## WHERE THE POPPIES BLOOM

*New York Tribune*, June 2.

France's beautiful and sincere tribute on Memorial Day to American soldier dead, is calculated to bring solace to those who elected to let their dear ones remain in the land where they fell. They trusted that France would not forget, and France has not forgotten. For them Marshal Petain's words carry a special meaning: "May those, whose tears are more bitter for not having near them the glorious remains of their children, know of the veneration with which we French guard those sacred guests, and of the homage which we pay to their glorious memory."

## TULSA AND THE RACE PROBLEM

*New York Times*, June 3.

The bloody race riot at Tulsa, Okla., began with a shot fired by a negro in an automobile at a police officer who tried to arrest him; it ended with the burning of the negro quarters of the city and the killing of fifteen negroes and nine white men, according to the latest reports. The property loss is estimated at \$1,500,000, and thousands of homeless negroes must be cared for by the city. Thus Tulsa will have to pay heavily for hatred between the races, and for the feebleness of its police force. Order was finally restored by national guardsmen,

but they were not called on until the mischief had been done. This race riot has been described as the worst outbreak of the kind in the history of the country. In some of its features, it is certainly the most amazing. The attack of a young negro on a white woman, and the gathering of a small force of armed negroes do not account for the running fight for hours and the burning of the negro quarter, a square mile of buildings, including a church. The cause must be deeper.

## THE ROMAN CHURCH AND THE BIBLE

*The Christian*, May 27, 1921.

The pastoral letter, which was read on Whit-Sunday in Roman Catholic churches, upon the subject of the Bible, is a document which needs careful study. It is quite the sort of thing that might have been expected. Indeed, it has been prepared for ever since the late war commenced. We were amongst the first to point out that the Roman Church was using every endeavor to make capital out of the fact that the country of the Reformation had made war upon the world. "Protestant Germany has become inhuman, because first it had become infidel. It is infidel because it repudiated the authority of the church. Hence its wickedness is due to its Protestantism!" So ran the argument. It was not Germany so much as the Reformation that was made to bear the blame for the great *debacle*. The present pastoral, while containing no reference to this particular phase of things, proceeds upon parallel lines. It assumes that "the great majority of those who claim to be Christians no longer acknowledge the absolute authority and truth of the written Word of God." The Roman church is the only body that does so. We can scarcely blame the Catholic hierarchy for seeking advantage for their church out of the present state of confused thought. But what of their own claim to be the custodians, interpreters, and circulators of Holy Scripture?

Of all bodies in the world the Roman Church has the least right to come forward with such a claim. What has been the Roman story? It would be unjust to deny the part that church has taken in preserving copies of Holy Scripture in centuries that antedated the appearing of the printing press. But can it be denied that Rome has always resisted the popularizing of Holy Scripture? Have not her emissaries publicly burned copies of the Bible unauthorized by her? Were not the Waldensians hunted and killed for circulating the Bible in the vernacular? And was not the Bible for long confined to the Latin tongue? Rome's solicitude for the Bible is a modern thing. It is less than eighteen years ago since Pope Leo XIII set up the biblical commission. And it was undertaken in self-defense. The most serious thing, however, concerns the work of translation. St. Jerome's Latin version is still declared to be the "official Bible of the church."

Moody Bible Institute Monthly

Will the new commission perpetuate the errors in that version which have been so often pointed out? Are we still to have "do penance" in place of "repent"? And is no notice to be taken of the many new manuscripts discovered since Jerome's day? Nothing would be more welcome than a new attitude of Rome toward the Bible, if with it there was a renunciation of "tradition" as being equally valid with the Scriptures. If Rome were really true to the Bible, she would have to abandon baptismal regeneration, the mass, confession, penance, the priesthood, and other accretions. Is she prepared for this?

#### H. G. WELLS INDICTS THE WORLD *The Brooklyn Eagle*, June 2

Mr. Wells in *The Salvaging of Civilization* tells us what is wrong with the world. Most of his indictments are true bills and his evidences irrefutable. There is not a shadow of doubt that, politically and intellectually, mankind has failed to keep pace with the tremendous changes made during the past century in science, invention and mechanics.

Locomotion, to take but a single example, has invigorated the United States and brought prosperity, political union and social changes. The same force has had the opposite effect in Europe, intensifying national rivalries in the unfederated states that are still shut up by the boundaries drawn in the days when horses were the chief means of getting about.

#### INTELLECTUALS OPPOSE BIBLE *Chinese Christian Intelligencer*

We are pointed to men of radical theology yet imbued with devotion to Christ. Of such the book *In a Day of Social Rebuilding*, has a word: "In America one generation has grown up with little religious training; their parents are living on the remainders of a devoted childhood, and the heritage of the faith is more attenuated in their children." The logical outcome of these views has a deterrent in lives still anchored in the generation of faith to which their parents belonged. Only in the next and untrammelled generation will the full force of these beliefs be seen, and their results are already beginning to rush in upon society. Men will not long have weightier regard for any human authority than that which they have for God's.

"It used to be a terrible stumbling block to me to find so many learned men—so many acute men, so many scientific men—infidels. It is not so now; I see that God has said, 'Not many wise men after the flesh, not many mighty, not many noble.' I see, as plainly as it is possible for me to see anything, that no natural man can receive the things of the Spirit of God. Hence I expect to find men of this stamp of intellect coming out boldly with their avowals of unbelief in the written Word of God."

"A former fellow of Trinity College, Cambridge."

JULY, 1921

## LIFE IN THE WORD

BY PHILIP MAURO

The article in this issue entitled, "We want a Bib'e," calls attention to a remarkable confession by a well-known anti-Christian publicist. It is timely therefore to ask, *What are the Special features which give to the Bible its admittedly marvellous power over men and nations?* Every believer should have an answer to that question. It will be found clearly set forth in "Life In the Word." Over a quarter of a million copies of this book have been distributed, and it is in constant demand, in both English and Foreign languages.

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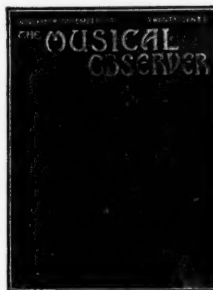
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# Young People's Society Topics

John C. Page

July 3

## "Thy Will Be Done—with My Strength"

Matthew 6:7-15

It is one thing to discuss in a formal way a subject like this, but it is quite another thing to put one's will intelligently and devotedly, on the side of God's will, and be yielded to Him in the varied circumstances of life as they arise. Only as we do thus yield, can we really say, "Thy will be done—with my strength."

Various perils confront the Christian. Among them is that of dealing with a theme like this in an academic way, regarding it as a mere common matter or subject for curious debate or discussion, without perceiving its vital connections and consequences. A few Scripture passages will show its transcendent importance and enable us to avert this possible peril.

According to Mark 3:35, our relation to Christ is determined by our attitude towards the will of God—"for whosoever shall do the will of God, the same is my brother and my sister and my mother." This does not make salvation a matter of works, for the first thing in the will of God for us is a hearty acceptance of the Lord Jesus Christ as a personal Saviour (John 1:12, 13). Again in Ephesians 5:17, we are commanded to be not unwise but to understand "what the will of the Lord is." This demands time and thought, the study of His word and fellowship with other believers. Furthermore, it is clearly revealed in 1 Peter 4:1,2, that Christians should live, not according to the lusts or pleasure or desires of others, but according to the will of God, even though this involves suffering.

We should never think of the will of God as irksome or burdensome. Paul longed for his converts to know "what is that good and acceptable and perfect will of God."

The doing of God's will involves not only yieldedness of heart but also cooperation in service. "I must be about my Father's business," said Jesus, even at the age of twelve years. Some have mistaken a life of passivity for doing the will of God, but that will calls for activity and the expenditure of spiritual strength in the warfare of the ages in battling for truth against error, in standing for right against wrong and in "doing the will of God from the heart."

The will of God affects the prayer life. The promise of an answer to prayer is conditioned on our asking according to His will (1 John 5:14). The Christian believer, who has yielded his life to the Lord, and who morning by morning asks "What is His will for me today?" is the one who will know the joy of answered prayer.

July 10

## What Is Our Reasonable Service?

Romans 12:1-8.

The question, "What is our reasonable service?" should be preceded by another, namely, "What are the mercies of God?" These mercies constitute the basis of an appeal to consecration, character and conduct. A hearty response to this appeal may be regarded as our reasonable service.

Devotion to God and service to Him is usually determined by our delight in God and His work for us. The mercies of God in His redeeming work are displayed in the preceding chapters of this epistle. We stood before God, guilty and without excuse (3:19). Acknowledging our need we discovered a righteousness provided for us, to be received by faith in Jesus Christ (3:21). In view of this righteousness received by faith, we are justified and enter into peace, the peace of a righteous acquittal made possible by the propitiation on the cross (3:25), and made actual in experience by faith (5:1). Furthermore, it is revealed that the Cross not only secured our righteous forgiveness, but that it separated us from the power of the old life. On its death side, the Cross detaches us from the first Adam, fallen and corrupt; and on the resurrection side, the Cross attaches us to the second Adam, our risen and victorious Lord. We died with Christ, we received in Him the judgment of death, and in Him were raised to a new life. We are translated out of the kingdom of darkness into the kingdom of God's dear Son (Col. 1:13).

All these gracious matters constitute "the mercies of God," and these mercies are the foundation on which an appeal is made to believers to dedicate themselves to God. This is our "reasonable service" and ought to be regarded as a requirement and a responsibility.

This reasonable service involves both an act and an attitude. There should be on the part of every Christian an intelligent act or dedication to God. "My son give me thine heart." "Yield yourselves unto God as those that are alive from the dead." "Present your bodies a living sacrifice."

It does not matter what this act may be called or named, but it does matter that it be performed. In a quiet, intelligent and sincere spirit there should be an acknowledgment of God's right to possess that which He has purchased. "Ye are not your own" is the plain declaration of Scripture. This truth is acknowledged in the dedication of one's self unto the Lord.

It is not a matter of feeling but an act of intelligent faith and a reasonable requirement (Rom. 6:13).

Our reasonable service also includes the matter of attitude, and this enters

closely into the daily life. The great struggle of the Christian is to maintain the attitude of dedication and yieldedness to God. It brings to mind the Apostle's words, "having done all to stand." As long as the life is properly adjusted to the will of God as made known by his Word and spirit, so long will the divine life be manifested through us and this is the practical result of our reasonable service. As another has well said, "God gave himself for us, God gave himself to us, and God wants to give himself through us." As He does this the world about us is blessed. The measure of this blessing is determined largely by the act and the attitude involved in our reasonable service.

July 17

## Judging Unkindly

Matthew 7:1-5

The Sermon on the Mount has suffered much from misinterpretation and misapplication. Some times one hears another say, "The Sermon on the Mount is my gospel." As a matter of fact, the Sermon on the Mount is not a gospel proclamation. The word "gospel" means "good news" not good advice. This sermon is filled with good advice. It is the divine standard of requirement for saints, but it is not a gracious provision for sinners. The late Dr. Weston, in referring to the Sermon on the Mount well said, "At the beginning of His career, Christ paints a picture of the person who is to be the product of His work."

Our Scripture lesson has a word of warning against unkind judgment, fault finding, and unjust criticism. Beware of it; it creates darkness in ourselves if we allow the habit to gain control. While we must never be indifferent to moral distinction, yet we must not carry an open pocket judgment seat.

Judgment of others should have in view their deliverance from evil rather than their condemnation. This tendency to condemn may be the beam in our own eye which must first be removed, before we can deal with the mote in our brother's eye. Moreover the law of supply and demand is sure; if you judge others with the tendency to condemn them, they will do so with you. "With what judgment ye judge, ye shall be judged, and with what measure ye meet, it shall be measured to you again." Shout, and the echo comes back, fire a gun, and it kicks. As we would be judged, so let us judge.

It would be well to read 1 Corinthians 13 in considering this topic of judging unkindly. No matter what we have in the way of gifts and graces, if we have not love we have nothing.

July 24

## The Perils of Materialism

1 John 2:15-17

In the verses immediately preceding our Scripture lesson, three different kinds of Christians come into view, namely, the "little children," the "young men," and the "fathers." Their exper-



ences vary. The little children are those just entering upon the Christian life. Their "sins are forgiven" and they "know the Father." Trust is the characteristic of the child life. The young men are those engaged in spiritual conflict. They have "overcome the wicked one." Strength and conquest are their distinctions. The fathers are characterized by knowledge. They know, that is, they have a firm grasp on spiritual principles, and in the light of those principles are able to reach wise decisions.

Whether children, young men or fathers in spiritual experience, there is a subtle danger always confronting us. It is the danger of worldliness. The world here is not to be understood as the world stained and crushed by sin, and crying out in its need, but the world with its sinful tendencies and impulses that everywhere hold sway. This is the world that is opposed to God and spiritual things. "Set not yourself on the world," said Samuel Rutherford, "God hath not made it your portion." Against this love of the world, the Apostle gives strong warning. Between the love of the Father and the love of the world there is necessarily conflict. Conformity to the world has in all ages proved the ruin of the church. "It is utterly impossible," said Roland Hill, "to live in nearness to God and in fellowship with the world." Sin and holiness cannot be merged. Love of earthly things crowds out the love of the Father.

Between these we must choose. There is no middle ground. Man must satisfy carnal desire or spiritual craving. Carnal desire is the lust or the desire for fleshly things. Materialism is desire fixed upon wrong objects. The Christian must fix his desire on things above. The lust or desire of the eyes is that process of imagination unrestrained by grace, and from which the child of God must be continually kept. The pride of life is that unholy ambition which is focused upon the material rather than the spiritual. But all these worldly and material things pass away, while he that doeth the will of God abideth forever.

#### JULY 31 Progress Among Indians Isaiah 61:1-9

Rev. John Hay, director of the Inland South America Mission Union, kindly furnishes the following information as to work among Indians in South America, which illustrates progress among them.

Among the Terena tribes is to be found the only Protestant church among the Indians in Brazil, the work having been started among them in 1902. These Indians at that time were the victims of degrading and superstitious customs; drunkenness was unrestrained and the extinction of the tribes was threatened. The first missionaries who worked among these Indians were compelled to live in native, filthy huts. The physical conditions were such as to baffle description, especially was the fate of infants most deplorable.

In 1919, Mr. Hay addressed the congregation of these Indians in the mission church of Bananal, there being 193 present, more than 100 being Christians. The sacrament of the Lord's Supper was observed at that time, and the faces of the participants were radiant with joy as they remembered the Lord's death until He come. The miracle of regeneration had chased the hideous marks of savagery from their faces forever.

The women with their children were dressed in neat, clean colored print skirts and blouses, their hair neatly put up, and some wearing hair ornaments; some even wore high-heel, white shoes. The dress of the men and boys further gave evidence of transformed lives. Among

the men was one who had been under the power of demons to such an extent that he went on all-fours, but was now clothed and in his right mind. The village itself showed the results of the gospel. The streets were not littered with garbage, and the houses were neatly painted. Inside the houses there was the evidence of civilization, and home comforts, even a drop-head Singer sewing machine sometimes being seen.

Further information about the work above described can be secured by reading *Saints and Savages*, and *Brazil's Indian Problem*, to be secured at 113-Fulton St., New York City. Forty-five missionaries are wanted at once for this particular field.

## "The Law Forbids the Bible"

"Religion, God and the Christian faith have been excluded by law or custom from every state school in America," says the Christian Education Movement of the M. E. Church South. "The schools may—and do—teach Hindu philosophy and pagan mythology, but the law forbids the Bible. Children memorize 'The Boy Stood on the Burning Deck,' but they dare not recite the Shepherd's Psalm."

The same authority says there are 27,000,000 Protestant children and young people in America who receive no religious training of any kind, and that three out of every five Protestant children receive no religious instruction whatever. It says also that there are 1,048 charges—perhaps 5,000 congregations—in the M. E. Church South which have no itinerant preachers. "All of these churches are closed most of the time."

Recently the Committee on Education representing thirty-three Protestant religious denominations and sixty-five state and provincial Sunday school associations, meeting in Buffalo, issued a statement which says:

"More than one-half of the children and youth of America, under twenty-five years of age, are not reached by any organized religious educational agencies. Primary responsibility for remedying this appalling condition rests in the home and the local church. President Harding says, 'The future of the nation cannot be intrusted to the children of America unless their education includes their spiritual development.'"

Surely these facts are a challenge to every lover of God's Holy Word, to Christian mothers as well as fathers, and especially to Christian young men and women who long to be used mightily of God in making the Gospel known at home or abroad.

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# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

## REPENTANCE AND SANCTIFICATION

N. D. M. Collholme, *Alta., Can.*

1. **Repentance:** Genesis 6:6 and 1 Samuel 15:1 contain the element of grief. God's changed method of dealing with mankind and with Saul could be revealed only in terms with which man is familiar.

In reality God does not change or repent (1 Sam. 15:29). The meaning of repentance is practically the same in both Testaments.

2. **Sanctification:** According to Numbers 20:15 Moses failed to sanctify God, by taking the glory of the miracle to himself and Aaron (2:10). In so doing he failed to set apart God as the only source of supernatural power.

Positionally Christians already are sanctified in Christ (1 Cor. 6:11).

The believing husband may sanctify the heathen wife, and *vice versa* (1 Cor. 7:14), which does not mean that this relationship renders the unbelieving one inwardly holy, but that the believing one may continue the connection without impairing his or her own sanctity.

The unbelieving member of the marriage relationship is included within holy ground, but this does not thereby make him holy.

Progressive sanctification seems to be taught in Ephesians 5:26, 27. A more accurate interpretation of this passage is that Christ has already set apart His church in order to make it eventually holy and without blemish.

Entire sanctification is urged in 1 Thessalonians 5:23. Paul longs for the setting apart to include body, soul and spirit, that we may be *entire* and *without* blame unto the coming of our Lord Jesus Christ. But entire sanctification does not include sinlessness.

## THE SACRIFICE OF ISAAC

M. P. M., *Brighton, Mich.*

**Question:** Was Abraham commanded to kill Isaac?

**Answer:** While the Hebrew verb in Genesis 22:1 does not mean to kill, but "to cause to go up," the command to cause Isaac to go up as a burnt offering certainly meant the death of Isaac. The entire context proves this. But examine Hebrews 11:17-19, which shows that Abraham fully believed in his resurrection in compliance with the divine promises.

## PROPHETS OF THE FIRST AND THE SECOND COMING

C. M. M., *Mechanicsburg, Pa.*

**Question:** How many prophets were there, and how many prophesied of the first and the second coming of our Lord?

**Answer:** If your question concerned only the number of the writing prophets it would be easier to answer; but even then opinions vary. It is certain, however, that the prophecies of the second coming far outnumber those of the first. We do not recall any prophets who wrote of Christ who do not refer to events connected with His second coming, while more than one do mention His first coming (Jude 14, 15). The sufferings of the Messiah are specially voiced by David and Isaiah, although in the writings of each the events of the second coming predominate. Micah, Zechariah and Daniel refer to both periods. The other books of the prophets dwell upon the coming in judgment and in glory.

## THE HOME TALENT PLAY

F. J. W., *Devil's Lake, Mich.*

**Question:** What should be the Christian's attitude toward a "Home Talent Play"? Is it right to be a character in one? Or to attend as a spectator?

**Answer:** The object of the play may be the deciding factor in some cases. If the object is to raise money for church purposes our judgment is against encouraging it in any way, because as a method of church finance the principle is unscriptural and harmful. If the play is for mere amusement other principles are involved. Wholesome amusement may be both a spiritual and a physical asset.

## MEMBERSHIP IN THE CHURCH CHOIR

C. F. F., *Rittman, O.*

**Question:** Shall those who habitually attend movies be permitted to sing in the church choir? Have I gone too far in taking my stand against it?

**Answer:** Unquestionably the habitual attendant of the movies is not the best material for a church choir. That atmosphere is not helpful to the spiritual life. Many are not conscious of this. Others do not care. Careful instruction is needed so that the people may see clearly that the emotions excited by the movies do not make them more worshipful nor do they better fit them to sing acceptably the praises of God.

## THE DECEIVED PROPHET

S. C., *Wells, Tex.*

**Question:** Did God deceive a prophet? Ezekiel 14:9; Jeremiah 20:7; 1 Kings 22:19-23.

**Answer:** In the case of Jeremiah, the prophet is despondent, and complains that God had enticed and deceived him to speak and hence he is in derision.

He did not really believe that God had deceived him, for in the midst of his complaints he bursts forth into exultant confidence in God (vv. 11-13). The

word "deceived" may be taken in the sense of persuaded. The case is different with the false prophets. The prophet who speaks in conformity with idolatrous practices is first of all self-deceived, having turned away from the Lord God, but the Lord assumes the responsibility for his deception. Evil does not come from God, but God sometimes commands it to accomplish his will. In the case of the deception of the wicked prophets of Ahab the language is probably symbolic rather than literal. The prophets were enticed by God, but the purpose was punishment for previous sin.

## THE LIFE, OR THE BLOOD?

C. H. L., *Mansfield Center, Conn.*

Certain modernists object to the use of the word "blood" in connection with the Christian message. The term they prefer to use is "life." They speak of Christ giving his life, and our being saved by His life. Of course there is a sense in which we are saved by Christ's life (Rom. 5:10), but that life is His present resurrection-life. In order to be reconciled to God we must first of all be justified by Christ's blood, *i.e.*, the giving up of His life on the cross; then we shall be saved from God's wrath (Rom. 5:8, 9). Those who object to using the word "blood" also object to using the word "wrath" when they refer to Christ's giving His life for us, they do not attach any peculiar saving merit to the Cross of Christ, but have in mind Christ's sacrificial example which we are to follow and by which we are to be saved. This is wholly unscriptural. We are not saved by Christ's perfect example, but because Jesus Christ shed His blood upon the cross for our sins.

## BRIEF MENTION

J. E. M., *Pasadena, Calif.*

We thank you for your interesting pamphlet, but deem it unprofitable to enter into the controversy.

A. E., *Lancaster, Pa.*

The translation of 1 Thessalonians 4:15 as contained in the A. V. is practically correct except that the word "precede" should be substituted for "prevent."

D. L. L., *Detroit, Mich.*

Sorry to confess that we know of no deeper interpretation of John 20:5-7 than the ones mentioned. Have you any other?

L. A. N., *Delray, Fla.*

We do not know of any scriptural authority giving a denomination the right to bar a true Christian from the communion table.

E. H., *North Lima, O.*

The Old Testament, viewed as to its contents, might be regarded as Jewish propaganda, but we are not aware that the Jews are using it as such. The New Testament surely would not be so used by them for they themselves reject it.

Moody Bible Institute Monthly

# International Sunday-school Lessons

P. B. Fitzwater

July 10

Saul the Pharisee

Acts 7:54-8:3; 22:3, 4; 26:4, 5, 9, 10.

Golden Text:—"Christ Jesus came into the world to save sinners; of whom I am chief."—1 Timothy 1:15.

I. Saul's Training as a Pharisee (Acts 22:3, 4; 26:4, 5).

1. Taught to Love His Own Nation. "I am a Jew." The Pharisees were the nationalists of their day. Saul being a strict Pharisee was a patriot. Those who are intelligently loyal to their own nation can more effectively help others. The internationalists of our day are of little value to their own country and still less to others.

2. Taught to Love God's Law. "Taught according to the perfect manner of the law of the fathers. Love for the Bible is a valuable asset in life. One may misinterpret it and dangerously misapply it; but if he has love in his heart for it there is hope of getting him to come into right relationship to it. To be destitute of love and reverence for God's Word is to be out on life's ocean without chart or compass.

3. Was "Zealous Toward God." His heart and soul went out toward God with great enthusiasm. The root meaning of the word "zealous" signifies "to boil." It means a passion for God and His work. It was zeal for God that made Saul think of and plan for his work. Zeal without knowledge is better than no zeal at all. This zeal for God expressed itself in persecution of the Christians whom he regarded as doing that which was contrary to God's law and purpose. He spared neither age nor sex, even to imprisonment and death (Acts 22:4).

II. Saul Thoroughly Conscientious (26:9, 10).

In his conscientiousness he opposed Jesus, for He regarded Him as an impostor. Saul is to be commended in that he responded to his conscience, but he is to be condemned for his attitude toward Jesus; for there was overwhelming evidence that Jesus was God's Son and came in fulfillment of the Scriptures. The resurrection of Christ was such an outstanding miracle—a proof of the deity of Christ—that there was no room left for doubt. Perhaps his prejudice kept him from making an investigation. Saul was to be blamed for his ignorance. Conscience is the law of life for every man, but it should be regulated by the Word of God. A man may be conscientious and wrong, but he cannot be conscientiously wrong.

III. Stephen's Martyrdom (Acts 7:54-8:3).

In order to understand the significance of his martyrdom we must obtain a synthetic view of his life.

1. Stephen Was One of the Seven Men Appointed to Look after the Temporalities of the Church (6:1-7). The occasion for his appointment was the dissatisfaction which arose over the distribution of the benevolences of the church. A division in the newly formed church was averted by the appointment of men of good report, full of wisdom and the Holy Ghost to look after that work.

2. Why Stephen Was Opposed (6:8-15). In his work of charity he testified of Jesus Christ and by the Holy Spirit wrought miracles. These mighty works aroused the people. The following features characterized him: (1) Wisdom. This means common sense. (2) Grace, which means beauty of character. (3) Power. He had the ability to do wonders and great signs and speak the truth effectively. These all stand out in his argument with the men of the opposing synagogues, for they were not able to "withstand the wisdom and the spirit by which he spake." Not being able to withstand him, they arrested and brought him before the great council. Even here they could not silence him by argument, so they decided to do it by violence. This is ever the method of wicked men. When their hearts are set against the truth, the testimony of Spirit-filled men only exasperates them. They accused him of blasphemy and employed false witnesses to testify that he had made an attack upon the temple. They hired men to swear falsely for them.

3. Stephen Stoned (7:54-60). Before the council he made a magnificent defense. This he did by tracing the history of Israel from the call of Abraham to the crucifixion of Christ. His aim in this review was to show that God has never been localized, and that the Temple was but a small part of God's plan. In his address he did not speak against the Temple, but showed that God did not in the fullest sense dwell in it at any time. He proved this from Scripture (Isa. 61:1, 2; 1 Kings 8:27). In his conclusion he declared that the Jews had always been a stiff-necked people resisting the Holy Spirit, and now their stubbornness had reached its culmination in the betrayal, rejection, and murder of the Son of God. This charge cut to the heart. His arguments were unanswerable. Being unwilling to answer him and at the same time to accept the truth presented, their anger was stirred to its highest pitch; so their only answer was stones. Instead of receiving the truth and repenting of their sins they were angry with the preacher. They gnashed upon him as a mad dog. In this hour of trial God gave him a wonderful vision. He was permitted to look into heaven itself, and there he had sight of the glorified Son of Man standing at the right hand of God. The attitude of Jesus standing at the right hand of God showed His interest in His own.

4. Stephen's Burial (8:1-3). His death is described as falling asleep, all that death is to the Christian. Devout men buried him, making a great lamentation over him.

July 17

The Conversion of Saul  
Acts 9:1-19a

Golden Text:—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Timothy 1:15.

1. Saul's Burning Hatred of Jesus (vv. 1, 2).

Saul knew full well that unless the movement set on foot by Jesus was stopped it would supersede Judaism, but he was entirely ignorant of the genius of Christianity. He did not know that the "blood of the martyrs is the seed of the church." Christianity thrives on persecution. Prosperity may ruin the church, but persecution never.

The noble display of faith by Stephen in sealing his testimony with his blood did not soften Saul's spirit, but rather intensified his hatred for Jesus and His disciples. It made him more determined than ever to stamp out this Nazarene heresy. The intensity of this madness and the extent of its operations are best set forth in his own words: "And I persecuted this way unto the death, binding and delivering into prisons both men and women" (Acts 22:4). "I both shut up many of the saints in prisons, having received authority from the chief priests; and when they were put to death I gave my voice against them. And punishing them oft in all the synagogues I strove to make them blaspheme, and being exceedingly mad against them, I persecuted them even unto foreign cities" (Acts 26:10-12 R. V.). He obtained authority from the chief priests to carry on this murderous work.

II. Saul Kicking Against the Pricks (vv. 3-9).

The figure here is that of the eastern ox-driver following the ox with a sharp iron fixed to the end of a pole. The animal is prodded on with this instrument, and if it is refractory it kicks against this sharp iron and injures itself. This is a picture of Saul as he was madly fighting against Jesus.

1. A Light From Heaven (vv. 3, 4a). The time had come for the Lord to interfere. Doubtless this was an answer to the prayers of the disciples who knew that they were being hunted as a wolf hunts its prey, and were, therefore, praying for deliverance. Saul is stricken with blindness and falls to the earth. This physical demonstration accentuated the workings of his conscience which doubtless were going on, quickened by the Holy Spirit as He used Stephen's testimony.



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2. A Voice from Heaven (vv. 4b, 5). This was the Lord's voice calling Saul by name and asking, "Why persecutest thou me?" This moved Saul to inquire, "Who art thou, Lord?" The answer came, "I am Jesus whom thou persecutest," as if to say persecution of the church is persecution of Jesus. Christ is so closely identified with believers that He feels their sufferings and regards treatment of them as treatment of himself. When the body is trampled upon on earth, the head cries out in heaven.

3. "What wilt thou have me to do?" (v. 6). The dictator is now willing to be dictated to. The Lord told him to go into the city where information would be given him as to what he must do.

4. Saul Entering Damascus (vv. 7-9). The haughty persecutor goes quite humbly into Damascus led by his attendants. For the space of three days he remained in blindness and fasting. What went on in his soul in those days no mortal can know, but we may be assured that he like the Lord in the wilderness, was too deep in meditation and prayer to desire food. Doubtless in this time he got hold of the truths which he later proclaimed to the world; for his conversion was the basal fact of his theology. In these awful days his whole soul and being were being reorganized by Jesus Christ. The day is coming when all who will oppose God shall get a sight of the dazzling glory of the Son, either in salvation or condemnation (Phil. 2:10,11; Rev. 6:15-17).

### III. Ananias Sent to Saul (vv. 10-19a).

Here appears upon the scene a hitherto unknown disciple.

1. Ananias' Vision (vv. 10-12). In this vision the Lord appeared and instructed him to go to Saul. He gave him the name of the street and Saul's host, and informed him that Saul was now a praying man and that he had prepared Saul by the vision for the coming of Ananias. When the Lord would bring persons together He gives them signs by which they may unerringly go.

2. Ananias' Fear and Hesitancy (vv. 13-16). He knew of Saul's mission and the authority by which he came. The Lord encouraged him to go, assuring him that Saul is no longer an enemy, but a chosen vessel to bear His name before the Gentiles, kings and the children of Israel, and that the badge of his commission should be great suffering for Christ.

3. Ananias' Obedience (v. 17). His fears being removed, Ananias went to the house where Saul was staying, put his hands on him and affectionately addressed him as "brother." The savage persecutor is now a brother in Christ. He informed Saul that the Lord had sent him with a twofold mission: (1) "That thou mightest receive thy sight"; (2) "Be filled with the Holy Spirit." He received sight forthwith. It is not said as to whether he received the Holy Ghost then, but his life's work proves that he did.

4. Saul Baptized (vv. 18, 19a). After Saul received his sight Ananias baptized

him. Since Ananias was not a church official it is clearly implied that official rank is not necessary for the administration of baptism. The Lord bestows the gift of the Spirit upon whomsoever He will, and may designate anyone, whether occupying an official position or not, to lay hands upon individuals. This is especially significant since Saul's ministry was to be entirely independent of the other apostles.

July 24

### Saul Proclaims Jesus as the Christ Acts 9:19b-30

Golden Text:—"Thou art the Christ, the Son of the living God."—Matthew 16:16.

### 1. Saul Preaching Christ in Damascus (vv. 19b-22).

After Saul was baptized he remained certain days with the believers in Damascus (v. 19b). How beautiful to think of the transformation which took place; the one who was so passionately bent on their destruction was now enjoying fellowship with the disciples! The wolf is now dwelling with the lambs.

1. Straightway Preaching in the Synagogue (v. 20). Saul like everyone who is really converted begins to tell of the newly found Saviour. As soon as he is saved he goes to save others. Every Christian should be taught that it is his business as soon as saved to help to save others. Saul was dead in earnest in his preaching. His message concerned the deity of Christ. His doctrinal belief is summed up in six words, "He is the Son of God." This was not a mere academic theory with Saul; it was an absolute conviction, for he had seen Him in the glory. What a fine thing it would be if every Sunday-school teacher, preacher, and professor in the theological seminaries believed in and taught that Jesus is the Son of God!

2. The People Amazed (v. 21). They knew that the very one who had been the ringleader in persecuting the Christians in Jerusalem, and had come to Damascus for the express purpose of bringing them bound to the chief priests, was now passionately advocating that which he had so vehemently sought to destroy. When a man is saved there ought to be such a change as to cause people to notice it.

3. The Jews Confounded (v. 22). Saul retired into Arabia for three years. During this time he was taught the full truth of his mission (Gal. 1:17, 18). Perhaps in this time he was caught up into the third heaven where he received special revelations and visions which were not lawful to make known. Saul increased in spiritual strength and confounded the Jews, proving that Jesus was not only the Son of God, but their Messiah. His proof, no doubt, was by citations from the Old Testament prophecies, showing that the life, death, and resurrection of Jesus exactly paralleled them. That Christ died and rose again from the dead, no one then could deny; the transformation of Saul from a hater

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Write R. M. Honeyman, Montrose, Pennsylvania, for details of Ministerial Institute, July 18-28.

to an ardent witness was a proof which could not be gainsaid.

## II. Saul Escapes from the Jews (vv. 23-25).

He used the Scriptures with such skill that the Jews could not answer him. Finding that the argument was against them, the Jews took counsel how they might destroy Saul. Those whose hearts are set against the truth and Jesus resort to physical force rather than to change their attitude and life. Herod imprisoned John the Baptist because he would not square his life with right and truth. So intent were they upon killing him that they watched the gates of the city day and night that they might take him. When this was known to the disciples they let him down at night in a basket by the wall.

## III. Saul Visits Jerusalem (vv. 26-29a).

This journey to Jerusalem was in strange contrast with the one from Jerusalem to Damascus. The one was as a leader of an important expedition under the authority of the Jewish officers with the prospect of a place of distinction in the councils of the Jewish nation. Now he is an outcast, disowned by his countrymen, and fleeing for his life. Though these are his outward circumstances, he knows the fellowship of the Lord Jesus whom he once hated. He cares not what may befall him, if he can honor His Lord.

1. Suspected by the Disciples (v. 26). The believers at Jerusalem had not heard fully about Saul's conversion. They knew nothing of his sojourn in Arabia and his preaching at Damascus after his return, so they regarded him as a spy. "Part of the penalty of wrongdoing is the difficulty of restoration in the good opinion of honorable men." But it is infinitely better to be regarded with suspicion when genuinely true, than to be trusted as genuine when a hypocrite.

2. Barnabas' Confidence in Saul (v. 27). Barnabas was a man filled with the Holy Spirit (Acts 11:24); therefore, able to discern the reality of Saul's conversion. He was in reality a "son of consolation" and in this instance showed his kindly spirit. It may be that Barnabas knew Saul more intimately than the rest of the disciples. Would that we had more Barnabases!

3. Saul in Fellowship with the Disciples (v. 28). They went in and out together. Peter received him into his home, since his object in going to Jerusalem was to see Peter (Gal. 1:18). He abode with him fifteen days.

4. Saul Disputing with the Grecians (v. 29). He was not content to merely visit with the brethren; he spoke boldly in the name of the Lord Jesus Christ.

## IV. Saul Sent to Tarsus (vv. 29b, 30).

A conspiracy similar to that one at Damascus was formed against Saul. When the brethren knew of it they sent him to Tarsus. Saul's life is in danger everywhere except among the Gentiles. He is now back to the place of his birth. The first and best place for one's testimony is in his home.

# Suggestions

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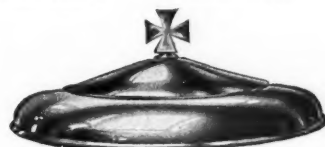
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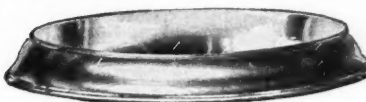


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Saul's conversion is typical of the conversion of the Jewish nation. Their eyes will be opened by a personal revelation of Jesus Christ to them, and when they accept Him as their Saviour and Messiah they will go forth as witnesses to the Gentiles. This truth is set forth in Romans 11 and Revelation 7 and many Old Testament prophecies.

### July 31 Saul Teaching at Antioch Acts 11:19-30

Golden Text: "A whole year they assembled themselves with the church, and taught much people."—Acts 11:26.

When God was about to launch the missionary enterprise among the Gentiles, He arranged for a new religious center. Antioch was admirably adapted for such a center. It was a great commercial center with communication between the east and west. The population was a mixed one. The upper classes were mainly Greeks and used the Greek language. The Government officials were Romans and used the Latin tongue, while the masses were Syrians; sprinkled among them were Jews who had come for commercial purposes, also travelers from all parts of the world were in evidence.

### 1. A Religious Awakening at Antioch (vv. 19-21).

1. The Occasion (v. 19a). The persecution at Jerusalem scattered the disciples abroad. This God permitted in order to separate them from the home people at Jerusalem.

2. The Preachers (v. 19b). They were ordinary men and women, not officials, but they were filled with the yearning desire for lost souls and witnessed of the Lord Jesus in the power of the Holy Spirit. The Lord is not dependent upon church officials doing His work. Wherever the disciples of the Lord really yearn after lost souls and are witnesses of the Lord Jesus in humble dependence upon the Spirit there will be conversions.

3. What They Preached (vv. 19b, 20). They preached the "Word" and the "Lord Jesus." All who preach the Word will preach the Lord Jesus; for He is its center. The real reason why there are not conversions today is the failure of ministers to preach the Word. There never was a day when we had such well equipped church plants and such well trained preachers, and surely no time when there were so few conversions.

4. To Whom They Preached (vv. 19, 20). (1) Some of these disciples who were scattered because of persecution went among the Jews only with the gospel message. They had not yet come to see that the gospel purpose was wider than the Jews. (2) Some preached to the Grecians also. These were from Africa and Cyprus. They were further removed from the Jewish center, and therefore, were a little more liberal. The success of their preaching was so great that the news of it reached Jerusalem, the mother church. In this case we see that persecution works for good.

Perhaps the greatest blessing that could come to the church today would be persecution.

### II. Barnabas Sent to Inspect the Work at Antioch (vv. 22-24).

1. The Character of Barnabas (v. 24). He was a good man. It is highly important in sending a man to follow up a work of the Spirit that his character be good. He not only must be of unblemished character, but his sympathies must be broad. He must be capable of entering into the full appreciation of the things about him. Much mischief often results from sending injudicious men to look after the Lord's work. He was full of the Holy Spirit. This is an essential qualification for pastoral work. Only a Spirit-filled man can appreciate the workings of the Spirit of God. He was also a man of great faith. The success of the Lord's work largely depends upon good leadership.

2. Work Done by Barnabas (v. 23). He gladly endorsed the work and earnestly exhorted them to steadfastly continue in the faith, clinging unto the Lord. There are many allurements to tempt young Christians. The rejoicing of Barnabas shows that he was a man who could rejoice in the work of others. He did more than inspect the work; for many people were added unto the Lord. Doubtless he preached.

### III. Barnabas Brings Saul (vv. 25, 26).

The work grew to such an extent that help was needed. Barnabas had the good judgment to seek Saul for this important work. Saul was a more important man than Barnabas. Barnabas knew that the bringing of Saul would mean his taking a secondary place. It is the duty of Christian leaders to seek out men who are qualified for the Lord's work and bring them from their places of obscurity, setting them to work in the Lord's vineyard. There are many men in obscurity which it requires a Barnabas to bring forth. If we cannot be Sauls, let us act the part of Barnabas.

### IV. The Disciples First Called Christians (v. 26b).

They were not called Christians in derision, as is so often asserted. It was a consequence of Saul and Barnabas teaching there for a year that they were called Christians. The name was a consequence of the teaching. In all Saul's teaching he showed the unique relation which the Christian sustains to Christ. Since the body closely resembles its head, Christ, they were called Christians.

### V. The Church at Antioch Sends Relief to Jerusalem (vv. 27-30).

The Holy Spirit through Agabus made known a great dearth throughout the world. This came to pass in the days of Claudius Caesar. Every man according to his ability determined to send relief unto the brethren which dwelt in Judea. They made up money for the poor saints at Jerusalem and sent it by the hands of Barnabas and Saul. This act not only proved the genuineness of the

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work at Antioch, but it emphasized the fact that there is no division between Jew and Gentile. Gentile Christians ministered to Jewish Christians.

#### August 7

#### Paul in Cyprus, and in Antioch of Pisidia

Acts 13: 1-52

Golden Text:—"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

This marks the beginning of foreign missions as the deliberately planned enterprise of the church.

#### I. The Gifts of the Church at Antioch (v. 1).

Young as Antioch, the new religious center, was, she had prophets and teachers. Such are essential to church life. Indeed, they are never absent from the true church. In Ephesians 4:8-12 Paul says that when Christ ascended He gave gifts to men for the purpose of perfecting the saints unto the work of the ministry.

#### II. Barnabas and Saul Sent Forth (vv. 2, 3).

While the five ministers were praying and fasting, the Spirit of God commanded them to send forth Barnabas and Saul. The work of evangelizing the world was laid so heavily upon these men that they refrained from eating in order to seek the will of the Lord in prayer. This is the kind of fasting that meets God's approval. From the fact that they were directed to send forth those whom the Spirit called, we learn that the real call to Christ's service comes from the Spirit. The Spirit calls and the church seconds the motion by sending those who are called. The church should be constantly seeking the mind of the Spirit relative to the sending forth of laborers into His vineyard. They sent the very best men from the church at Antioch. The church can never succeed as she ought until she lays upon the mission altar her best men and women. She ought to be able to get along at home with her poorest workers. There was a second season of fasting and prayer, accompanied by the imposition of hands before they went forth, showing that ordination has its place in the sending forth of missionaries.

#### III. Preaching the Word of God in Cyprus (vv. 4, 5).

We are not told as to why they first went to Cyprus, but we infer that it was because it was the home of Barnabas. He was acquainted with the country and people and could thus be assured of a respectable hearing among them. Besides, it is most natural that those who have heard the good news should go with it first to their kindred and friends. As they went forth they preached the Word of God, not civic righteousness, current history, philosophy, etc. The great need today is Spirit-called and Spirit-filled men preaching God's Word. In fact, Spirit-filled men will preach nothing else.

#### IV. Withstood by Elymas the Sorcerer (vv. 6-12).

When Barnabas and Saul at the invitation of Sergius Paulus were telling him of the Word of God, Elymas maliciously sought to turn his mind from the faith. This is the first obstacle encountered. This opposer is the same one who came to Adam in Eden and to Jesus in the wilderness. He is the enemy of God and man. He now seeks to bar the gospel as it enters upon its career of the conversion of the heathen. Saul denounced him in the most scathing terms, calling him the child of the Devil, full of guile and villainy, and pronounced him the enemy of all unrighteousness, accusing him of perverting the right ways of the Lord. Surely a man is never more of a villain than in trying to turn a soul from the gospel.

Happily, the deputy heeded Saul's teaching and believed the gospel. It was in this connection that Saul's name was changed to Paul.

#### V. In the Synagogue at Antioch in Pisidia (vv. 15, 16).

From Paphos Paul and Barnabas went northward to Perga. From Perga they went into Antioch in Pisidia where they entered the synagogue on the

Sabbath. Though he was sent to the Gentiles he does not depart from the order of beginning with the Jews. After the usual reading of the Scriptures, upon the invitation of the rulers, Paul delivered the discourse recorded in verses 17-41. This sermon is worthy of a careful study. It consists of four parts:

(1) Historical (vv. 17-23); (2) apologetical (vv. 24-37); (3) doctrinal (vv. 38, 39); (4) practical (vv. 40, 41). It sets forth the missionary message for all time and lands. Its essence should ever be the same. In this sermon Paul presented the glorified and risen Christ as the Saviour from sin, basing his proof upon the testimony of living witnesses and the inspired Word.

#### VI. The Effect of the Sermon (vv. 42-52).

Many of the Jews and proselytes requested them to speak to them again. Almost the whole city came to hear the Word of God the next Sabbath. This great crowd incited the jealousy of the Jews. This jealousy could not long be restrained; it broke out in open opposition. This opposition was in turn answered by Saul's rejection of them and turning to the Gentiles.

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## Missionary Department

E. J. Pace

### SLAVES IN THE RUBBER FORESTS OF THE AMAZON

By Rev. E. J. Pace

One of the most difficult tasks yet awaiting the missionary enterprise of the church is the evangelization of the numerous Indian tribes of Latin America. Good work has been done, but only a fringe of the need has been touched.

Aside from the fact that many tribes of these Indians live in almost inaccessible regions, another obstacle in the way of the missionary's approach lies in the deep-seated suspicion the Indian has for the white man, and good reason has he for his suspicion, as the long record of unspeakable atrocities perpetrated upon the Indian by their Spanish conquerors attests. It might be thought that our civilization had outgrown the inhuman cruelty of Pizarro and his followers, but recent reports from Inland South America tell of atrocities in the rubber district equally as ferocious as any reported from the Belgian Congo during the reign of the late King Leopold.

The world's hunger for rubber must be appeased, cost what it will, and the poor Indian of South America is made to pay the price. Mr. Isaiah Bowman, a director of the American Geographical Society, has spent several years in South America and writes as follows:

#### Real Slavery

"Many Indian tribes of the Amazon basin, and indeed of many other places in South America, are held by the whites in a kind of slavery. In Amazonia this is not called slavery, but 'peonage,' though it would take a great deal of study to discern any difference between the two. It is a cruel and wicked system and ought to be abolished by law. Whole tribes may be captured and taken long distances in canoes and set to work in the rubber districts, and they are given a set of tools with which to work, clothes to wear, and a shed in which to sleep. These articles are all charged against them at ridiculous prices, and the Indian who does not wish to buy the article in the first place is said to be in debt to the man who 'sold' it to him, the man who is practically his owner or master. The slave-owner always sees to it that his Indian rubber gatherers never get out of debt. This he does by crediting them with very little pay for their work and charging them very much for the poor clothing, food and tools that he supplies. Half-breed slave raiders from Sao Paulo conduct raiding expeditions in the upper Amazon waters, carrying the kidnaped people to the thriving city of Manaus, which is the rubber capital of South America, a city of 50,000 population on the lower Amazon. These Indian slaves are carried to rubber

forests where there is no law to protect them and are kept at work with hardly food enough to sustain life—so greedy are their masters—until there is no more work in them, and none are ever suffered to return to their homes from which they were kidnaped, to tell the story of their wrongs. The rubber industry, owing to its nature, is highly injurious to human life. The number who succumb to fevers and other diseases is enormous and there is much difficulty in finding workers. For example, in the Bolivian districts of Mojas and Chitiquos there are hardly any Indians left, while at the time of the Jesuits there flourished colonies of healthy and happy people. The consequence has been that Indians are brought in from other parts, and thus more and more tribes are delivered over to destruction and the most repugnant abuses.

"The South American savage, therefore, has become fiercer, his hatred of strangers deeper, his jealousy of intrusion of his native wilds more passionate and intolerant than hundreds of years ago; while the condition of the more peaceful Indian in the interior of South America is actually worse than it was under Spanish domination.

"The Bolivian and the Peruvian governments have attempted to control and stop the abuses, but both countries cover an enormous area, much of it very thinly populated. By the greed and cunning of the lawless planters the efforts of the government are frustrated."

#### Hear the Piteous Cry!

In the name of God, and for the sake of these millions of poor, helpless, child people, being ground under this juggernaut of merciless greed, the light ought to be turned on, the un pitying light of publicity, as it was so effectively turned on the rubber forests of the Belgian Congo a few years ago, and made human hyenas hunt the cover.

If in the days of the apostles it was said, "Behold, the hire of the laborers who have reaped down your fields, which is kept back by fraud crieth: and the cries of them that have reaped are entered into the ears of the Lord of Sabaoth," how much more the sob and cry of these helpless slaves of Amazonia, out of whose wretchedness and tears are fashioned the soft cushion tires of our automobiles, and our hundred other articles of rubber.

Will the church of America continue to turn a deaf ear to these needy millions in Latin America, and withhold the missionaries and the means to support them?

Note: For the facts noted above the writer is indebted to the Rev. J. H. Wenberg for many years a missionary in South America.

The British Government has called

upon the United States to find homes for 30,000 Nestorian Christians driven from northwestern Persia during the war with British camps. These people are a remnant of that ancient church of the fifth century who were pioneers of the gospel in Persia, Syria and even India.

Mr. Carl Gowman, writing from the robber-infested districts of western China, tells of the near collapse of government in that unhappy land. Internecine warfare, as well as plundering robber bands, have all but demoralized the work of missions in those parts, in the midst of which, however, fresh evidence of the heroic faith of the primitive Miao Christians comes to light, who are ready to "count not their lives dear unto themselves."

He goes on to say: "I am sorry to say that the opium situation is very bad. The planting of the poppy is now officially licensed at two dollars per *meo* or Chinese acre, and it is now planted openly everywhere. However, the drug is now so cheap (30 cents per ounce, as compared with three dollars two years ago) that in our districts only about half the acreage of last year is being cultivated. Thousands and tens of thousands of young men—and even women—have taken to the awful habit of smoking opium. Thousands more who broke off during the reform years have now resumed their former practice. It makes one heartsick to see the officials in power exchanging the life blood of the people of the province for gold. Ah, friends, here is a subject for prayer, and that continually. Talk of opium prohibition at Geneva is all very well and looks nice in print, but out here we are face to face with the monster, 'the beast which had the wound—and did live.'"

### A SONG OF COMPENSATIONS From the songs of Pastor Hsi, translated from the Chinese by Francesa French

For the Faith's sake, my home is poor,  
And I might well be sad.  
But remembering Christ, in manger laid,  
I cannot but be glad.

For the Name's sake, I bear disgrace,  
And I might well be sad.  
But remembering Christ, whose limbs were bound,  
I cannot but be glad.

For the Word's sake, my faith is tried,  
And I might well be sad.  
But remembering Christ, once scourged for me,  
I cannot but be glad.

For the Church's sake, sorrows abound,  
And I might well be sad.  
But remembering Christ, nailed to the cross,  
I cannot but be glad.

#### Refrain:

For peace is from the Lord,  
And being of the Lord,  
No man hath power to steal away  
The peace He gives His own.

Moody Bible Institute Monthly

## ITEMS FROM HERE AND THERE

The most ancient book in China, according to the Rev. Albert Lutley, superintendent of the China Inland Mission work in Shansi Province, is the *Yi Ching*, an ancient book even in the time of Confucius, possibly as old as four thousand years. This ancient book contains a most significant passage which, translated, reads: "By the constant return of the seventh day we may discern the mind of heaven." The commentaries on this book state that in the ancient times it was customary for the elders of the cities to close the gates on the seventh day and all bartering was forbidden. Basing their action upon this passage it is reported that the Chinese government has ordered the seventh day as a holiday in all public schools.

What striking testimony from a people freshly migrated from the plains of central Asia to the primeval institution of the Sabbath!

The story is told of an aged Buddha worshiper who was brought to a mission hospital in Hangchow, suffering from a serious wound in the head. This woman had given the best years of her life to incessant pilgrimages from temple to temple, believing that in this way she would merit the best of blessing in the life to come. Every day she trampled many miles and at night took the worse accommodations she could find, helped each beggar she saw and took every opportunity of striking the temple bell, but as the years went on, this and the striking of the prayer wheel became too much for her waning strength. Recently she tried even more dangerous places of ascent. In one of the temples as she reached the top of a rickety stairs she fell to the bottom and knew nothing until she found them treating her in the hospital. Her way into the "day of joy and light" was long and weary, but at last she found it and was baptized. For one short year she went about seeking by every means to lead others into the truth. She had not much left to give and often said, "Over fifty years to Buddha and only one short year to Christ."

In an article in *Jottings from the New Hebrides* is shown how the native teachers are quick with apt illustrations. The images and similes are taken from every day life and from the natural objects around them. In the course of a sermon delivered by a Nunga teacher on the text, "How long halt ye between two opinions?" he gave an illustration culled from local mythology. A bird on Nguna was thirsty and wanted water. Hearing the sound of a running stream on Efate, it flew away in that direction. While flying it caught the sound of running water from another direction and at once turned to that course. After flying for some distance, the stream of Efate again attracted its attention and the poor bird, with the sound of both streams in its ears, was unable to determine which

one to select. At length, tortured by thirst and overcome with exhaustion, it fell dead between the two streams.

Evangelistic meetings of remarkable power are reported from Pyeng Yang, Korea, an interesting feature of which was the healing of many that were sick. Prayer meetings lasting one hour were held each morning at 6 o'clock led by Pastor Kim, who called for a show of hands by those who were afflicted with disease and who wished to be remembered in prayer. Without laying on of hands, but by simple believing prayer, Pastor Kim prevailed for them and some very remarkable and genuine cures are reported.

The general secretary of the Student Volunteer Movement for Foreign Missions reports the significant fact that of the missionaries of all Protestant organizations who sailed last year, over 1,400 were sent out by denominational agencies, 160 by unions and interdenominational agencies, and 60 by non-denominational agencies.

The Church has nowhere assigned to it the achievement of converting the world in this dispensation. Let none be offended at this statement, since I emphatically add that, though our task is not to bring all the world to Christ, our task unquestionably is to bring Christ to all the world.—A. J. Gordon.



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## MY REFUGE PSALM Psalm 3

- I. **My Trial.**
  1. What I say about it, v. 1.
  2. What others say about it, v. 2.
- II. **My Testimony,** v. 3.
  1. God is my protection.
  2. God is my praise.
  3. God is my helper.
- III. **The Ground For My Testimony.**
  1. My prayer, v. 4.
  2. My repose, v. 5.
  3. My confidence, v. 6.
  4. My petition, vv. 7, 8.
  - (1) Continue thy protection, v. 7, cl. 1.
  - (2) Continue thy justice, v. 7, cl. 2.
  - (3) Continue thy mercies, v. 8.

—J. Allan Spidell.

## THE CHRISTIAN'S TREASURY Colossians 3:16

- The Bible is the Christian's treasury.
- I. **Let It Dwell in Us.**—Not lying on the surface (Matt. 13:20), not gaining merely a temporary entrance (James 1:22-24), but hidden (Ps. 119:11; Prov. 4:21), cherished (Prov. 4:6-8), abiding (Prov. 4:13; John 15:7).
  - II. **Let It Dwell in Us Richly.**—Not a scanty provision (Matt. 12:29), but a rich storehouse (Matt. 12:34, 35; 2 Tim. 3:16, 17). Its doctrines enlightening (Ps. 19:7, 8; 119:130). Its precepts directing (Ps. 119:9-24; Prov. 4: 12). Its promises encouraging (2 Cor. 7:1).
  - III. **Let It Dwell in Us in all Wisdom.**—That we may have a word in due season for all (Matt. 13:52). That we may help each other to love (1 Cor. 3:17).
  - IV. **Let Us Recollect That This Word Is the Word of Christ.**—It speaks by His authority (1 Cor. 14:37; 1 Pet. 1:10). It testifies of His grace (John 5:39). It is the instrument by which His Kingdom is established (Ps. 110:2, 3). Let us give it the right place in our hearts, that it may shine forth in our lives.

W. C. Wright.

## THE GREATNESS OF ROMANS 1:16

- I. The Greatest Position.  
"Not ashamed."
- II. The Greatest Subject.  
"The Gospel of Christ."
- III. The Greatest Reason.  
"Power of God unto salvation."
- IV. The Greatest Scope.  
"Everyone that believeth."
- V. The Greatest Impartiality.  
The Jew and the Greek.  
—D. Van Dyke.

## THE CHRISTIAN AT PRAYER John 5:14, 15

- Introduction contextual.
- I. **His Boldness in Prayer.**—"This is the confidence (or boldness) we have in him."  
The knowledge of the fact that we possess eternal life makes us bold to come to Him with our requests.
  - II. **The Scope of His Prayer.**—"Anything according to his will."  
The believer has the right to come to Christ for anything within the realm of His will.
  - III. **The Spirit of His Prayer.**—"We know that he heareth us."  
The spirit of the believer's prayer is faith without reserve.
  - IV. **The Issue of His Prayer.**—"We know that we have the petitions we desire of him."  
—P. B. Fitzwater.

## TEN GOOD THINGS TO HAVE

1. A good *body*.  
"Your body is the temple of the Holy Ghost," (1 Cor. 6:19).
2. A good *head*.  
"The thoughts of the righteous are right" (Prov. 12:5).
3. A good *heart*.  
"Our heart shall rejoice in Him" (Ps. 33:21).
4. A good *temper*.  
"Mercy with cheerfulness" (Rom. 12:8).
5. A good *face*.  
"A merry heart maketh a cheerful countenance" (Prov. 15:13).
6. A good *outlook*.  
"Blessed is the man whose hope the Lord is" (Jer. 17:7).
7. A good *judgment*.  
"God giveth wisdom, and knowledge and joy" (Eccles. 2:26).
8. A good *occupation*.  
"The labour of the righteous tendeth to life" (Prov. 10:16).
9. A good *friend*.  
"A friend loveth at all times" (Prov. 17:17).
10. A good *book*.  
"Thy word have I hid in mine heart" (Ps. 119:11).

## A LIFE GIVING MESSAGE

Romans 1:16

- I. **The Source of the Message.**  
From God.
- II. **The Nature of the Message.**  
The power of God.
- III. **The Purpose of the Message.**  
Salvation.
- IV. **The Scope of the Message.**  
Every one.
- V. **The Realization of the Message.**  
By faith.

—M. T. Sorrell.

## WHAT IT MEANS TO FIND CHRIST

### I. What It Is To Find Christ:

A saving discovery of Christ includes—

1. An earnest and believing attention to the witness of those who have known His power.
2. An ability and willingness to be saved by Him.
3. A definite closing with Him, and His demands on the soul.

### II. What They Find Who Find Christ:

1. Life.—John 9:25.
2. Liberty.—John 8:36.
3. Treasure.—Matt. 13:44.
4. Rest.—Matt. 11:28, 29.
5. Refuge.—Isa. 32:2.
6. Joy.—John 17:13.

### III. Those Who Have Found Christ Should—

1. Acknowledge the happiness found.
2. Prize the discovery.
3. Seek for greater discoveries.
4. Tell others of this revelation.

—Missles.

## CHRISTIAN APPELLATIONS

"Whose names are in the book of life." (Phil. 4:3)

1. Sinner, The Fallen Name, 1 Tim. 1:15.
2. Son, The Hereditary Name, Rom. 8:14.
3. Saint, The Separated Name, Acts 9:13.
4. Servant, The Business Name, Acts 2:18.
5. Stranger, The Unknown Name, 1 Peter 2:11.
6. Believer, The Dependent Name, Acts 5:14.
7. Disciple, The Scholar's Name, Acts 9:36.
8. Friend, The Confidential Name, John 15:15.
9. Christian, The Relative Name, 1 Peter 4:16.
10. Brethren, The Family Name, Acts 6:3.
11. Children, The Regenerate Name, Rom. 8:16.
12. Pilgrim, The Traveler's Name, 1 Peter 2:11.
13. Apostle, The Official Name, Acts 1:2.

—JS. FS.

Moody Bible Institute Monthly

## THE APPEAL TO PROMPT ACTION

"The preaching of the gospel is the supreme work of the church, and the sermons of the ministers among the Disciples of Christ are direct, rational, illuminating, emotional and urgent. It is not the least element in the power of the sermon that an invitation more or less urgent to come to Christ is always a part of it. The unfailing invitation at the close of the sermon has added thousands upon thousands to the churches. It is the sensible thing to do. It challenges the hearer to give a verdict from his heart immediately to Jesus Christ. It imparts to every sermon an evangelistic tone, and good feeling or resolution, looking Christward, is called into action at once. Every time a man preaches, he should aim to compel decisions for Jesus Christ."—*Christian-Evangelist*.

## MISTAKES AT FUNERALS

1. It is a mistake and a reproach to the living to tell them that "the good die young." The Word of God and observation teach that they commonly live longer than the bad.
2. It is a mistake to tell people that "one thing is certain, we must all die." Ench and Elijah did not die and a whole generation of saints will go without dying when the Lord comes, which may be at any moment.
3. It is a mistake to teach that a consecrated Christian needs any special spiritual preparation for death.
4. It is a mistake to call death an angel, and weave garlands for the king of terrors.
5. It is a mistake to construe a desire or willingness to die as implying a sure preparation. Suicides when sane are not prepared to die.
6. It is a mistake, bordering on necromancy or spiritualism, to tell people that the spirits of their departed friends are looking down upon them and perhaps acting as ministering spirits. Little is revealed of the intermediate state.
7. It is a mistake to lay much stress upon deathbed repentance. It is possible, as it was in the thief on the cross, but fearfully uncertain in most cases.
8. It is a mistake to teach that our friends are crowned at death. The body is not yet glorified and all the saints will be crowned together when the Lord comes in glory.
9. It is a gigantic mistake to regard death and the Lord's coming as the same event. A little study of the Word will show that no two events in all the prophetic future stand out in stronger contrast.
10. And finally, it is a mistake to occupy most of the time in eulogizing the dead beyond measure. A few kindly words are proper, but the main part of the funeral sermon should be gospel truth to comfort mourners and lead souls to Christ.—E. P. Marvin.

## THE ROAD THROUGH THE WOOD

The woods were dark and the night was black,  
And only an owl could see the track;  
Yet the cheery driver made his way  
Through the great pine woods as if 'twere day.

I asked him, "How do you manage to see?  
The road and the forest are one to me."  
"To me as well," he replied, "and I  
Can only drive by the path in the sky."

I looked above, where the treetops tall  
Rose from the road like an ebon wall,  
And lo! a beautiful starry lane  
Wound as the road wound and made it plain.

And since, when the path of my life is  
dear,  
And all is blackness and doubt and fear,  
When the horrors of midnight are here  
below,  
And I see not a step of the way to go,  
Then, ah! then I can look on high,  
And walk on earth by the path in the sky.  
—Selected.

## BORROWED SHAFTS

Faith is the amen of the soul to all that God has testified in His Word.

There is plenty of room in heaven for ever for all those who make room for Christ here on earth.

The beginning of greatness is to be little; the increase of greatness is to become less; and the perfection of greatness is to be nothing.

When a man regards a sin as small he is on the way to see no sin as great.

Repentance is medicinal on earth, but becomes wormwood and gall hereafter.

Providence, like Hebrew, must be read backwards. All God's works are inexplicable till you reach the end.

Christ's four visits to Bethany:

- I. As the gracious Teacher. Luke 10:38.
- II. As the sympathizing Friend. John 11.
- III. As the suffering Saviour. John 12.
- IV. As the ascending Lord. Luke 24:50, 51.

We have it not in our power to choose our own Creator, but we have it in our power to choose our own God. And it is important whom we choose, as the image of the God we serve will be reflected in us.

A man who is truly filled with God's Spirit will be an easy person to live with and work with. These "touchy," jealous people who are ever being slighted and whose dignity is ever being injured, are too much interested in their own glory and not greatly absorbed in Christ's. Let a piece of iron become heated, and if you then touch it you will only feel the heat, and not the iron: so when a man is thoroughly a holy man you become conscious of the indwelling Power before you discover any selfish jealousy or pride.—Selected.

## TABLOID SUGGESTIONS TO GOSPEL STREET PREACHERS

### What to Avoid

in relation to

#### THE WORK

- Avoid conventional ideas of the work:
  - That it is a mere extra.
  - A species of advertisement.
  - A sphere for inferior speakers.
  - Conventional ideas as to methods.

#### THE AUDIENCE

- Avoid whatever the audience cannot enter into:
  - Hymns which concern Christians only.
  - Inappropriate tunes.
  - Prolonged prayers.
  - Long readings of Scripture.
  - Technical terms.
  - Personal opinions.

#### THE PREACHER

- Avoid whatever inspires contempt or ridicule:
  - Poor singing.
  - Vulgar forms of speech.
  - Pandering to vulgar tastes.
  - Affectations of language.
  - Self-advertising.
  - Bad manners.
  - Finishing another man's address.
  - Mending another man's theology.
  - Compliments to previous speakers.

#### MANAGEMENT

- Avoid inducing irrelevant trains of thought:
  - Unnecessary matter of detail.
  - References to peculiarities in persons present; age, color, nationality.
  - References to other Christians.
  - Avoid all distractions to speaker or audience:
    - Inattention in supporters.
    - Discussions by rank and file.
    - Passing of music, etc.
    - Tract distribution.

### What to Do

#### CONCERNING MATTER

- Have a message.
- Have a message from God.
- Have a message from God to your audience.
- Have a message from God to your audience that is urgent.

#### CONCERNING METHOD

- First make it clear to your own mind.
- Then make it clear to your audience:
  - Illustrate to make clear.
- Make the matter real to your audience:
  - Quote instances and give parallels to make real.
- Speak to persuade and to move to action.
- Distinguish between sermonizing and lecturing.
- Appeal to intelligence to convince.
- Appeal to feeling to move to action.
- Get at the work in hand.
- Make progress.
- Stop when finished.

#### CONCERNING MANNER

- Speak as one having authority:
  - The authority of one sent.
  - The authority of knowledge.
  - The authority of urgency.
- Speak as in the presence of God.
- John Galt, in *Open-Air Preaching*.

# The Evangelistic Field

S. A. Woodruff

## Suggestions to Our Correspondents

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

T. LeRoy Muir conducted a successful meeting in Dayton, O., in May.

H. D. and Mrs. Kennedy reported a successful campaign in Michigan Avenue M. E. Church, Lansing, Mich.

Edward L. and Mrs. Jeambey held a meeting in Sterling, Neb., in May, with good results.

Harry Dixon Loes and Birdie C. Loes have held meetings in Canton, O.; Union Mission, East Sparta, O.; and Bolivar, O.

P. H. McCarthy, superintendent of the Morning Star Mission, Joliet, Ill., has sent us an interesting report of the good work done there.

Dr. Henry W. Bromley and party, of Wilmore, Ky., recently conducted successful evangelistic meetings in Beresford, S. Dak., and Russel, Kan.

Charles H. Harrington Evangelistic Party are having a successful campaign at Long Point, Ill., and the whole community is being aroused.

The Franklin Evangelistic Party closed a successful Tent meeting at West Bend, Ia., on June 5. They also held a meeting at Calvin, N. Dak.

Dr. W. H. Griffith Thomas conducted a five-day Bible conference under the auspices of the First Presbyterian Church, Waterloo, Ia. Large crowds attended.

Leroy J. Mitchell closed an evangelistic meeting at Hillsboro, Ill., on May 8 where more than three hundred accepted Christ. Many young people dedicated themselves for life service.

C. E. Hillis and wife recently closed an evangelistic campaign in the Baptist church, Morrisonville, Ill. The meetings were well attended; over 90 per cent of the converts were fathers and mothers and young men.

Clarence M., '18, and Mrs. Keen finished a three weeks campaign at Siloam M. E. Church, Philadelphia, Pa., in May. They conducted Easter week services at Simpson M. E. Church, Philadelphia, and a campaign at Norristown, Pa.

John A. Ross reports as follows: "Closed a three weeks meeting at Beatty, Sask., in May, where a number definitely decided for Christ. Two young men will soon attend the Institute as a result of the meetings, one of whom is now taking a correspondence course."

Dr. H. P. and Mrs. Dunlop closed a successful meeting at Brookville, O., in May. It was necessary to hold two evening services each Sunday night to accommodate the big crowds. They also conducted a union meeting at Carlisle, Pa.

W. H. Jordan has recently given up his pastorate in Shenandoah, Ia., to become president of the Omaha Bible Institute. They will hold a summer session, July 12-August 12, and the first year's work will open the latter part of September.

Albert C. Hakim reported, May 28: "Closed a very successful union revival of Methodist and Presbyterian churches at Hebbardsville, O. Results most encouraging. Now conducting another union meeting of Baptist and Methodist churches in Downingtown, O."

Carl Bassett has resigned as state evangelist for the Southern California Baptist Convention and plans to do evangelistic work in the southern states. He has organized an evangelistic party with Mr. and Mrs. Walter Vom Bruch, to be known as The Bassett-Vom Bruch Party. They recently held an evangelistic campaign at Ranger, Tex.

The Vom Bruch Evangelistic Party reported a successful three weeks meeting in Monroe, Wis. Between one and two hundred decisions for Christ were recorded. They also conducted an evangelistic campaign in Freeport, Ill., where 110 decisions were made. Mr. Vom Bruch was a recent supply at the Moody Tabernacle.

Dr. J. J. Wicker, of Richmond, Va., and E. L. Wolslagel, singer, Asheville, N. C., closed an eleven day evangelistic engagement in the Orangeburg (S. C.) Baptist church May 12, with 188 accessions. They are planning to hold meetings throughout the South beginning in January.

The Annual Bible Conference of the Olive Branch Congregational Church, St. Louis, Mo. (Rev. James R. Smith, pastor), was held May 8-15. Among the speakers were Rev. Linn Haw, Rev. J. H. Gauss, Rev. Carl Corwin, Rev. S. H. Woodrow, A. H. Robbins, and W. O. Andrews.

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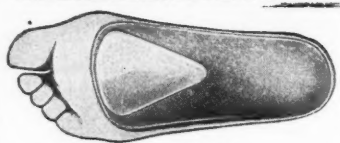
Rev. J. Stuart Holden, London, Eng.  
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Moody Bible Institute Monthly



Arthur C. Emmons of the Emmons Evangelistic Party wrote, May 23: "We closed one of the best evangelistic campaigns of the year last night, at Salem Presbyterian Church near Alton, Ill. We had a real harvest of souls. Entire families got right with God, many of whom have been ridiculing the cause of Christ and the church for years."

Harry Beckman wrote from Leitchfield, Ky., May 24: "Mrs. Beckman and I have just returned from Piedmont, S. C., where we were engaged in our second annual campaign. About sixty people accepted Christ during the two weeks meetings. We meet readers of the MOODY BIBLE INSTITUTE MONTHLY everywhere we go."

The City Rescue Mission of Pittsburgh (formerly called the Market Street Mission), now located at the corner of 7th Avenue and New Grant Street opened its doors to the public, May 14. Pittsburgh may now rejoice in one of the most modern Rescue Missions in the country. Services will be held every night.

Herbert Booth experienced much blessing in a series of meetings in Tasmania in the late winter. Four missions were held in Hobart, Launceston, Burnie and Devonport. It is believed that fully five hundred persons were converted, and as many more entered a deeper spiritual life.

Rev. and Mrs. Jack Cardiff wrote, May 28: "Our union meeting at Norton, W. Va., in April was very successful. We used the Y. M. C. A. Auditorium, and nearly seventeen thousand people attended the meetings in four weeks. Two hundred sixty-five people came to Christ and there were a number of reconsecrations. The Presbyterians are going to build a church as a result of the meetings. The Holy Spirit was surely manifested in a wonderful way."

#### FUTURE ENGAGEMENTS

John B. Andrews Party—June, Ft. Stockton, Tex.  
Berge Sisters—June, Hampton, Va.; July, Tilghman, Md.; September-December, Wilmington, Del.; Washington, D. C., Newark, N. J., Philadelphia, Pa.  
John E. Brown Party—Season, Oakland, Berkeley, Richmond, Alameda, E. Oakland, Fruitdale, and West Oakland, Calif.  
A. M. Bruner—1921, Georgia, South Carolina, Mississippi.

The Connors—Until July 9, Strongfield, Sask.; July 10-Sept. 1, Hawarden, Sask.  
John W. Erskine—July 8-17, Wellston, Mich.; Sept. 25-Oct. 9, Alanson, Mich.; Oct. 9-23, Levering, Mich.

Franklin Evangelistic Party—June, Calvin, N. Dak.

Charles H. Harrington Evangelistic Party, of Binghamton, N. Y.—Until July 9, Binghamton, N. Y.; July 10-18, Cookport, Pa.; Aug. 14-28, Hillsdale, Mich.

C. E. Hillis and wife—July 5, Brodgate, Ia.; August, Kahoka, Mo.; Sept. 4, Lockridge, Ia.; Sept. 20, Round Prairie, Ia.; Oct. 9, Summerset, Ia.; Oct. 27, Waterloo, Ia.; Nov. 6, Maquoketa, Ia.  
I. E. Honeywell Party—June, Juneau, Alaska.  
E. DeWitt Johnston—June, Indianapolis, Ind.; June-July, Miami, Ind.; August, Winona Lake, Ind.; November, Monticello, Ind.; January, 1922, Bluffton, Ind.

P. H. Kadey Evangelistic Party—June, Port Huron, Mich.; July, Fargo, Mich.  
Clarence M. Keen and wife—June, Marbury, Md.

John M. Linden Party—July 15, Wellsville, Mo.; October-November, Nebraska City, Neb.  
W. P. Martin—July 31, Jonesboro, Ga.; Aug. 21, Georgia State Campaign; Sept. 11, Barnesville, Ga.; Oct. 2, Macon, Ga.; Oct. 23, Louisville, Ky.; Nov. 13, Eldorado, Ill.

Mathis and Armstrong—August-September, Pawnee City, Neb.  
The McKinleys—June 26-July 24, Meridian, Miss.; July 25-Aug. 1, Greencastle, Ind.; Aug. 15-29, Winona Lake, Ind.  
McMinn-Wiand Party—June, W. Concord, Minn.; July, Bible Conference in Texas; September, Galveston, Tex.

Leroy J. Mitchell Evangelistic Party—Until July 10, Sandoval, Ill.; July 17-31, Litchfield, Ill.; Aug. 28-Sept. 18, Lovington, Ill.

Charles E. Neighbour Evangelistic Party—Until June 26, Elmira, N. Y.; July 17-31, New Bethlehem, Pa.; Aug. 1-14, Kittanning, Pa.; Aug. 16-Sept. 4, Corsica, Pa.; Sept. 6-18, Galetton, Pa.; Sept. 25-Oct. 9, Scottdale, Pa.; Oct. 16-30, Racine, Wis.; January, 1922, Mannington, W. Va.

The Nygren Evangelistic Party—June, Texas.  
The Rayburns-Wickland Party—June, Minden, Neb.

John A. Roos—Until July 31, Weldon and Star City, Sask.  
Harold F. Sayles—Until July 3, Pullman, Ill.; Aug. 21-Sept. 4, North Starr, Mich.

E. O. Sellers—June 26-July 8, Summer School, Furman "U." Greenville, S. C.; July 9-17, Summer Assembly, Virginia Beach, Norfolk, Va.; July 18-23, School of Methods, Kentucky, W. Va.; July 24-31, Summer Assembly, Bristol, Va.; Aug. 7-28, Song Leaders' and Bible Conference, Winona Lake, Ind.; Sundays of August open for supply work.

Ginsy Smith, Jr.—June, Lexington, N. C.  
John R. Snyder—Until July 31, Wauseon, O.; Sept. 4, Champaign, Ill.; Oct. 2-Nov. 30, Pottstown, Pa.  
C. R. L. Vawter—June, Pullman, Ill.  
Fred S. Weaver—June, Zion, Mich.; July, Watertown, Mich.

Earl L. Wolslagel—Until June 26, Johnson City, Tenn.; July 3-13, Georgetown, Ky.; July 15-30, Asheville, N. C.; July 31-Aug. 7, Blue Ridge, N. C.  
Harry P. Wootan—June-July, Georgia State-wide Campaign; August, West Texas.

#### FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist Summer Assemblies for 1921, as follows:

N. J., Hightstown, July 2-9.  
S. D., Sioux Falls, July 3-10.  
Colo., Denver, July 2-8.  
Pa., Factoryville, July 4-11.  
Idaho, Ketchum, July 5-15.  
Ore., Gladstone Park, July 8-18.  
Pa., Ridgeview Park, July 11-18.  
Minn., Mound, July 14-24.  
Ill., Shurtleff College, Alton, July 16-23.  
Kan., Ottawa, July 18-27.  
East Wash., July 18-29.  
Ia., Iowa Falls, July 18-31.  
Mich., Kalamazoo, July 21-29.  
N. Y., Keuka Park, July 25-30.  
O., Granville, July 29-Aug. 7.  
Wyo., Hyattsville, July 29-Aug. 7.  
W. Va., Philippi, Aug. 2-8.  
Ind., Franklin, Aug. 6-13.  
West Wash., Burton, Aug. 9-19.  
Wis., Green Lake, Aug. 11-21.  
N. Calif., Ashland, Aug. 15-25.  
Pa., Collegeville, Aug. 22-25.  
New England, Ocean Park, Aug. 24-Sept. 7.  
Grove City (Pa.) Bible School, Aug. 10-28.  
This is a change of date.  
Bible Conference and School of Missions, Aug. 3-11.

Bible Institute of Los Angeles, Los Angeles, Calif. Conference to cover a large part of July and August, including Conferences for Bible Women, a Ministerial Conference, and a Popular Bible Conference.

Christian and Missionary Alliance Summer Conventions.

N. J., Asbury Park, July 22-31.  
Ga., Atlanta, July 15-24.  
Me., Old Orchard, August 5-14.  
Pa., Mahaffey, August 12-21.  
Ohio, Vermillion, August 19-28.

Collegeville Summer Assembly at Collegeville, Pa. Interdenominational Conference for Christian Workers, August 1-7.

Eagle's Mere (Pa.) Bible Conference, July 16-25, 1921.

Ereside Bible Conference at Willoughby-on-the-Lake, near Cleveland, O.

Bible Institute, July 1-21.

Bible Conference, July 22-31.

Estes Park Conferences of the Young Men's Christian Ass'n at Estes Park, Colo.

Rocky Mountain Student Conference, June 7-17.

V. W. C. A. High School Girls', June 21-July 1.

Community and Student Conferences, August 5-15 and 16-26.

Epworth League Institute, July 9-17.

Girls' Camp Pinnacle Conferences in the Heidelberg Mountains, P. O. address R. F. D. Voorheesville, N. Y.

Prayer Conference, June 25-28.

High School Girls' Conference, July 1-8.

Victorious Life, July 28 to August 2.

Bible and Missionary, August 8-15.  
World-wide Revival, August 22-29.  
Gull Lake (Mich.) Bible Conferences, July 3-16, and July 31-Aug. 14, 1921.  
International Sunday-school Convention, Kansas City, Mo., June 21-27, 1922.  
Illinois State C. E. Convention, Peoria, July 21-24, 1921.

International Training Schools for Sunday school Association Leaders at Conference Point, on Lake Geneva, Wis., July 12-22.

Older Boys' Camp Conference, June 28-July 10.  
Older Girls' Camp Conference, July 26-August 7.

Same group of meetings duplicated at Geneva Point on Lake Winnepesaukee, N. H., July 20-Aug. 5, Aug. 10-22, Aug. 23-Sept. 4.

Keswick Convention, Keswick, England, July 16-25, 1921.

Lakemont Bible Conference, Altoona, Pa., July 31-Aug. 7, 1921.

Lake Orion Bible Conference at Orion, Mich., July 23-21.

Michigan State Holiness Camp Meeting, Eaton Rapids, July 28-Aug. 7, 1921.

Mid-West Bible Conference, De Witt, Neb., July 3-25, 1921.

Missionary Conferences of the Reformed Church, Md., Frederick, July 9-16.

N. C., Newton, July 19-24.

O., Tiffin, July 23-31.

Pa., Lancaster, July 30-Aug. 7.

Wis., Mission House, Aug. 15-21.

Ind., Indianapolis, Aug. 24-28.

Missionary Conference of Reformed Church, August 8-14.

Epworth Institute of the M. E. Church, August 15-21.

Baptist Assembly, Aug. 22-29.

Montrose (Pa.) Bible Conferences for 1921:

Summer School, July 11-16.

Ministerial Institute, July 18-28.

General Conference, July 29-Aug. 7.

Montreat (N. C.) Conference for 1921:

Young People's Conference, June 21-30.

Sunday-school Conference, July 2-12.

Woman's Summer School of Missions, July 14-20.

Foreign Mission Conference, July 22-31.

Home Mission Conference, Aug. 2-7.

Christian Education and Ministerial Relief Conference, Aug. 7-10.

Conference on Church and Life Work, Aug. 12-18.

Bible Conference, Aug. 18-25.

Muskingum Bible Conference at Muskingum College, New Concord, O., August 6-14.

National Council of Congregational Churches, Los Angeles, Calif., beginning July 8, 1921.

Northfield (Mass.) Summer Gatherings for 1921:

Young Women's Conference, June 24-July 1.

Interdenominational Women's Home Mission Summer School, July 5-11.

Summer School for Women's Foreign Missionary Societies, July 12-19.

Summer School of Religious Education, July 21-28.

General Conference of Christian Workers, July 30-August 4.

Massachusetts Christian Endeavor Institute, Aug. 15-21.

Ocean Grove (N. J.) Camp Meeting, Aug. 26-Sept. 4, 1921.

Ocean Grove (N. J.) Summer Bible Conference beginning Aug. 7, 1921.

Presbyterian Summer Conferences for Young People:

N. J., Blairstown, June 29-July 5.

Ind., Winona Lake, June 29-July 5.

Iowa, Cedar Falls, July 6-12.

Tenn., Ovoca (Tullahoma), July 19-25.

Minn., Lake Minnetonka, July 2-26.

Mo., Hollister, July 27-Aug. 2.

Cal., San Anselmo, July 28-Aug. 3.

Pa., Saltsburg, Aug. 6-14.

Southern Presbyterian Young People's Conference: N. C., Montreat, June 21-30.

Va., Charlottesville, University of Va., June 11-18.

Tex., Kerrville, July 13-20.

Okla., Arbuckle Mt., July 12-22.

Ark., Batesville, Aug. 2-11.

Mo., Fulton, June 1-19.

Ga., Nacoochee Institute, Aug. 6-21.

Southwestern Bible Conference, San Diego, Calif., July 17-31, 1921.

Stony Brook Assembly at Stony Brook, Long Island, New York.

Victorious Life Conference, July 16-24.

Missionary Conference, July 25-31.

Young People's Conference, Aug. 1-7.

Messianic Conference, Aug. 14-19.

General Conference, Aug. 21-28.

Summer Conferences of the United Presbyterian Church:

Pa., Oxford, July 9-17.

Pa., Wilmington, Aug. 6-14.

Mo., Tarkio, Aug. 20-28.

Victorious Life Conferences:

N. J., Penns Grove, June 5-12.

N. Y., Stony Brook, L. I., July 16-24.

Can., Knowlton, Que., Aug. 1-13.

(Continued on page 534)

## Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

**Heartsease Miracle**, by Mrs. H. D. Kennedy.

This book reveals the inside workings of God's Holy Spirit in the hearts of the lost through consecrated women on the East Side, New York. The facts contained make plain that the one and only cure for sin is God's grace.

This is a wholesome book to place in the hands of the public interested in rescue mission work. In fact, Christians who read it will be bound to become interested in such work and will be disposed to give of their means to support it.

113 pages. 7½x5 inches. Heartsease Publishing Co., New York.

P. B. F.

**Adventures with Sister Abigail**, by Grace K. Swanger.

Here is a little book which ought to be distributed by the millions. It is a series of remarkable answers to prayer; so simple that a child can understand, and yet so profound that the mature Christian can find food for thought. Those who desire a suitable book to give to friends will find this of the very best.

48 pages. 7x5 inches. Sunday School Times Publishing Co., Philadelphia, Pa.

P. B. F.

**A People's Life of Christ**, by J. Paterson-Smyth.

This is an unique book. It throbs with life. It is the author's interpretation of Christ Jesus—the man and His mission. It is readable from start to finish. All technical detail is omitted. Notwithstanding its great merit, it has some serious defects among which are these:

On page 143 the author says, "God evolved the higher being, man, from the lower creation." We are unable to see how he can reconcile this with the Bible statement "God created man in his likeness and image."

On page 144 he interprets the act of the unselfish soldier who dies to save another as dying in "Christ-fashion." This is exceedingly objectionable, and while we have great admiration and respect for the soldier who counts not his life dear unto himself, yet his death is not vicarious.

The author lacks the scriptural conception of the mediatorial kingdom of Christ, and therefore makes one feel that Jesus went back to the Father without having accomplished much, but with the confidence that the disciples would complete the task.

His style is most fascinating. One is liable to be absorbed with his rhetoric and not properly estimate his doctrine.

505 pages. 7x5½ inches. Fleming H. Revell Company, Chicago and New York.

P. B. F.

**The Kingdom in Mystery**, by Rev. J. J. Ross, D. D.

This book contains a careful analysis of the parables of Matthew thirteen, and also that of half a dozen others which the author deemed wise to consider in connection therewith.

The author is not a narrow dogmatist. His book evinces a wide acquaintance with the foremost writers and commentators and an independence of thought which is refreshing. The treatment is thorough, yet so simple that the average Bible student can understand it.

It is a real pleasure to commend this book. This does not mean that every position taken by the author is to be endorsed. Regardless of what books you have on these parables, by all means get this one.

379 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York.

P. B. F.

**The Great Unfolding—a Contribution to the Study of the Apocalypse**, by Rev. W. Graham Scroggie.

We have delayed reference to this book hoping for an opportunity to treat it more adequately than in an ordinary book notice, but circumstances have prevented us thus far, and we are unwilling to keep it longer from our readers.

It is not a commentary, or even a series of lectures on Revelation, but merely "Lecture Notes," with a "Syllabus of Studies" at the end, but as far as it goes, it is a masterly piece of work. We are not infrequently asked for a class textbook on Revelation, and we know nothing better than this to recommend for such a purpose.

It deals briefly with the human author of the book, its relations to the Old and New Testaments (especially the book of Daniel), its chapter contents, its structure and certain great principles of interpretation and application. Its syllabus at the end is really a series of helpful questions, covering all the foregoing divisions, and furnishing either a student or a class teacher with the apparatus for review. Its value is further increased by an illuminating chart giving the whole plot of the book.

It is dedicated "To My Esteemed Friends, Dr. W. H. Griffith Thomas, Dr. G. Campbell Morgan, and Dr. James M. Gray."

Its publisher is justified in calling it "an unusual book," unusual in the good sense.

214 pages. 8x5 ½ inches. The Book Stall, 113 Fulton Street, New York.

J. M. G.

**PROFESSOR E. O. EXCELL DIES**

As we go to press we learn of the death of Professor Edwin O. Excell at the Wesley Hospital in Chicago, June 10. A more extended notice will appear in August issue.

## "My Life in the Convent"

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Joseph B. Bowles

## RECENT SPECIAL SPEAKERS

Rev. Ada Heyse, Congregational pastor, Melvin, Ill.; Harry Strachan, mission field worker in South America; Jonas Vuker, Chicago Hebrew Mission; Mrs. Ada Mateer, missionary, Peking, China; Dr. C. A. Blanchard, Wheaton College; Dr. Arthur J. Brown, secretary Presbyterian Board of Foreign Missions, New York, N. Y.; Dr. Howard Agnew Johnston, Chicago; Abram Pritsky, missionary to Jews, New York, N. Y.; Rev. R. G. McGill, missionary, Egypt; Rev. F. A. Risley, missionary, Sierra Leone, Africa; Rev. John Hay, missionary, South America; Rev. Arthur DeB. Owen, Victoria, B. C.; Rev. S. B. Pinney, Muston, Wis.; Dr. Paul Kanamori, Japan; Rev. F. W. Tyler, missionary, British East Africa; Rev. William Mallis, missionary, India; L. R. MontGomerie, Detroit, and William Henderson, Toronto, Ont., Shantymen's Christian Association; Rev. A. Lutley, China Inland Mission; Hon. William Jennings Bryan.

## CHANGES IN THE INSTITUTE PERSONNEL

### By the Dean

#### I A New Trustee

At a special meeting of the Board of Trustees on May 25, Mr. Sidney T. Smith, of Winnipeg, Man., was added to the Board. He was born in London, Ont., in 1878, but has resided in Winnipeg for several years, where he is senior partner in the well-known grain firm of Smith, Murphy and Co. He is also president of the Mutual Elevator Co., the Province Elevator Co., and the Great Western Electric Co. He is vice-president of the Fort William Terminal Elevator Co., and past president of the Winnipeg Grain Exchange.

As to his Christian life and service, he was converted when about eight years of age, and even in his boyhood began to realize the importance of putting his life definitely into the service of Christ and became identified in early manhood with rescue missions and foreign mission work that had a definite soul-winning purpose in view.

He is a member of the Westminster Presbyterian Church of Winnipeg, but his active church life is largely in connection with Elim Chapel, of which, at present Rev. Harris H. Gregg, D. D., is pastor. In addition to the local work of Elim Chapel, it does a good deal in the way of the distribution of gospel booklets and devotional literature throughout western Canada, and is the headquarters of the Northwestern Bible and Tract Depot. Besides a deep and active interest in this enterprise, Mr. Smith is president of the Manitoba and Saskatchewan Bible Society, which is a branch of the British and Foreign Bible



Sidney T. Smith

Society; and he is also vice-president of the Canadian Bible Society.

The student body of The Moody Bible Institute has often been recruited from the youthful membership of Elim Chapel. Several of its young people are expecting to enter this coming fall as the result of a revival which has been going on among them for some time, quickening their interest in foreign missions.

Mr. Smith will address our Faculty and student body on the first convenient occasion.

#### II

### A New Director of the Missionary Course

Our dear brother, Rev. E. J. Pace, D. D., who has served us so blessedly as



Rev. Robert H. Glover, M. D.

Director of our Missionary Course for the past four or five years, has felt hampered by the administrative work incident to his office, and has wished more opportunity to exercise his gifts as a Bible teacher and religious artist on the public platform.

The Institute has now set him free to do this by accepting his resignation as Director, and calling Rev. Robert H. Glover, M. D., to succeed him at the beginning of the fall term.

For more than twenty-five years Dr. Glover has been associated with the Christian and Missionary Alliance, from the secretaryship of whose Foreign Mission Board he resigned about six months ago.

Dr. Glover spent many years in missionary work in China, and has made several world tours in recent years, visiting nearly all the great missionary fields of the earth. He thus possesses a statesmanlike view of the whole missionary problem, as well as a large amount of first hand information concerning world conditions.

Dr. Glover has had a large teaching experience also, as the head of a Bible school in Southern China, and more latterly on the teaching staff of the Missionary Institute at Nyack, N. Y. His preaching gifts also are of a rare and impressive quality.

Dr. Glover was highly thought of by the late Dr. A. B. Simpson, and comes to us strongly commended by such living missionary leaders as Rev. Henry W. Frost, Home Director of the China Inland Mission, and Rev. Delavan L. Pierson, Editor of the *Missionary Review of the World*. We have also received warm letters from some of his brethren who have been in intimate relationship with him for several years.

We believe he is a man sent to us from God, as was also his predecessor, and we are looking forward with anticipation to the fall term, when he begins his work.

Dr. Glover is of Scotch ancestry, but was born and partly educated in Toronto, Can. He married Miss Prentice, of Worcester, Mass., a consecrated servant of Christ, who served with him as a missionary in China. They have three children.

#### III

### Resignation of Miss Strong

When last month Miss Cary's resignation was referred to it was intimated that the health of Miss Harriet M. Strong, Assistant Superintendent of Women, was somewhat impaired, but it was supposed that she would be able to continue in her important place under the new Superintendent, Mrs. Ragsdale. She now finds, however, to the regret and disappointment of all of us, that this will not be the case. Indeed, it seems impossible for her to continue in office until the close of the present summer term. It is the duty of the Trustees to relieve her at the earliest possible date that she may return to her sister's quiet home in New England for rest and recuperation.



Miss Strong has been with us for fourteen years and her name has become a synonym for patient faithfulness to duty. Last year the Trustees granted her a prolonged vacation and a trip to the Orient as a part recognition of her consecrated and valuable service, and when she leaves us, it will be long before her place can be filled. She never failed in any responsibility that was ever placed upon her, and when she recovers her health and strength the Lord will show his need of her again in some one of the spheres of active service for which she is so well qualified.

#### HON. WILLIAM JENNINGS BRYAN AT THE INSTITUTE

Thursday forenoon, May 19, Mr. Bryan addressed the Faculty, Business Staff, student body and employees of the Institute, who with the visitors present filled the Auditorium. His subject was "The Bible and Its Enemies." Space is lacking to quote from this really remarkable address which aroused great enthusiasm. It is available in pamphlet form, and can be secured at the Bible Colportage Association, 826 N. La Salle St., Chicago.

#### EXTENSION DEPARTMENT NOTES

Rev. George E. Guille conducted a conference at Gospel Tabernacle, Champaign, Ill., the first week of June. With Miss Millar he was on the program of the Interdenominational Union of Gospel Mission Workers Conference at Akron, O.

Dr. Henry Ostrom held meetings at Union Rescue Mission, Lorain, O., and preached for Rev. R. E. Neighbor of Elyria.

Dr. William P. White attended the United Presbyterian General Assembly at Philadelphia, and preached at the First and Second U. P. churches, Chicago, en route.

Rev. B. B. Sutcliffe is teaching seven Bible classes a week in Portland, Ore., and preaches twice on Sunday at White Temple for the First Baptist Church.

Mr. Homer A. Hammontree gave special lectures to the music students at the Institute during May, and in June conducted the singing for Dr. J. E. Conant in evangelistic meetings at the Madison Street Church, Oak Park, Ill.; he also led the singing at the Fundamentals Conference at Denver.

Miss Elinor Stafford Millar spent a week with the Indiana Girls' School, Indianapolis, and eight days at Rochester Gospel Center in Bible teaching.

Mrs. Margaret T. Russell filled engagements at Smithfield, Pa. Presbyterian church, June 1-10, followed by a week with the Springfield Y. W. C. A. at their Glen Olive Summer Camp, Riverton, Ill.

Mr. C. E. Putnam assisted Baptist pastors at Lima and Ada, O., and participated in a conference at Gospel Tabernacle, Kalamazoo, Mich.

Mr. John R. Riebe spoke at the Union Gospel Mission, Detroit, and at the Presbyterian Church, Sheldon, Ill., and addressed the young people of Berry Memorial M. E. and the Third Presbyterian Churches of Chicago on missions.

#### LETTER FROM CLASS OF AUGUST, '18

Ezra S. and Mrs. Gerig (nee Hilda Blessley) are doing Union Gospel work in Aberdeen, S. Dak., and vicinity, holding seven services each week.

Olga K. Bontrager was compelled by ill-health to spend the winter at home after two years as pastor's assistant.

Ethel M. Edgar is secretary and church visitor for the Second Presbyterian Church, New York City, and does volunteer service with the Eighth Avenue Mission in open air and Sunday-school work, and personal work and gospel distribution on incoming ocean liners.

Marianne Hardcastle is a field worker of the Rappahannock Association of Baptists in Virginia. She is holding Sunday-school and B. Y. P. U. institutes in the rural districts.

Florence M. Heberling has charge of the Chinatown and Bowery Settlement for Girls, 10 Mott Street, New York City.

E. G. and Mrs. Aldridge (nee Elizabeth Irving) are in Clermont, Fla., where Mr. Aldridge is pastor of Grace Baptist Church.

Zura B. Martin is city missionary and pastor's assistant at Bartow, Fla.

Marie Maxwell is teaching four Bible classes each week in Battle Creek, and two in Athens, Mich.

William G. and Mrs. Kensinger (nee Edna Moser) have charge of the business and evangelistic departments of the Mennonite mission at Djoko-Punda, Congo Belge, W. Africa. Mr. Kensinger has translated books on Bible doctrine, synthesis, chapter summary, Biblical geography and homiletics for the mission's teacher training course.

Harriet B. Riggs is pastor's assistant in the Twenty-third Avenue Presbyterian Church, Denver, Colo.

Golda A. Runkle is religious work director in the State Industrial School for Girls at Chillicothe, Mo.

Lola Cynthia Scott is training in the Philadelphia General Hospital preparatory to missionary work in Africa.

S. C. Vernon is pastor of the First Presbyterian Church, Davenport, Ia., and Mrs. Vernon, assistant. They have over 200 young people and children enrolled in week day classes for religious instruction, with night classes for older groups.

Capitola Wilson is Baptist state missionary in North Carolina.

J. Clarence Anders is continuing his medical studies at Wake Forest College, looking forward to Africa.

J. P. Carter is a member of the evangelistic staff of the Home Mission Board of the Southern Baptist Convention, as evangelistic singer and worker with young people.

Mr. and Mrs. Jones Earl Corwin are in pastoral work at Flora, Ill.

H. S. F. Crossan has charge of a Baptist church in Marbury, Md., while attending Crozer Theological Seminary.

T. C. Hopkins preaches in Geneseo, Ill., while attending the Northern Baptist Seminary.

D. E. Johnson is a Baptist pastor while a student at William Jewell College, Liberty, Mo.

Fred Leeper is doing evangelistic work in the Middle West.

Eric Linder is pastor of the Swedish Mission Church at Stanton, Ia.

George E. Muran is at Wheaton College preparing for service in Africa.

Montreville Seely is associate pastor of the First Baptist Church, Johnstown, N. Y. He expects to go to Africa.

Carl G. Steward is pastor of three churches in Indiana County, Pa.

Eustace C. Williams has a four-point pastorate at Ripley, W. Va.

#### LETTER FROM CLASS OF APRIL, '20

Herbert M. Griffin is a student at the Northern Baptist Theological Seminary, Chicago.

Marie Duffie has been in evangelistic work, but hopes in another year to be in Africa.

Eric L. A. Hill has a circuit of three churches near Chandlerville, O. He reports that revival fires are sweeping through his district. He expects to enter Muskingum College in the fall.

Rowena Becker is in the French Congo, Africa, helping to open up pioneer evangelistic work in the interior. Address, Brazzaville (Faire Suivre), Congo Francaise, Africa.

Harry P. Wootan is doing evangelistic singing under the direction of the Southern Baptist Home Mission Board.

Gesine Plauk expects to sail for Africa soon.

J. Earl Gindlesperger had charge of Chicago Boys Club No. 2 for several months, with good success.

Florence Shoop is city missionary in Syracuse, N. Y.

G. A. Eakins is pastor of a church in the Cumberland Mountain Presbytery where the work is hard, but God is blessing his efforts.

Grace Darling worked in the Union Mission of Wheeling, W. Va., for a number of months, later going to Follansbee, W. Va., to labor among the Italians.

Oscar S. Weltzin is continuing his training at the Northern Baptist Seminary for foreign missionary work.

Hazel Chamberlain hopes to sail in July under the Inland South America Missionary Union.

M. R. Malone is attending George Washington University, Washington, D. C.

R. C. Coats is a member of the Coats-Jacobsen Evangelistic Party which is holding meetings along the Atlantic Coast.

Annie Ludwig is a student at Albright College, Myerstown, Pa.

Moody Bible Institute Monthly

Elizabeth DeYoung sailed for India under the Ceylon and India General Mission, April 24.

John F. Cope is pastor of three United Brethren Churches in Westmoreland Co., Pa.

Mahala Williamson spent the summer in evangelistic work before going to Hereford, Tex., to teach Bible in the grammar and high schools.

S. M. Gladstone has been ordained and installed as pastor of Lone Rock (Ia.) Presbyterian Church.

Arthur B. Brown is principal of the Indian Mission school at Elbowood, N. Dak. He has preaching appointments at five mission stations among three tribes.

Harold P. Blanchard is field representative for the Institute with headquarters at Buffalo, N. Y.

Mrs. Fred Troutner (nee Bertha Martin) is helping her husband in a mission among the Hungarians in Chicago.

H. Nell Malen is in evangelistic work, singing and preaching.

Dena M. Wagener has been connected with a mission school at Hill Top, Ark., while waiting to hear from her application to the South Africa General Mission.

Esther Bain is teaching in a United Presbyterian mission school at Hill Top, Ark. She reports a real revival among the young people with many souls saved.

A. E. Moore held special services at his charge at Stillwater, Okla., resulting

in thirty-six conversions. In four months at Woodward, Okla., thirty souls were won to the Lord.

Grace Farr has been attending language school at Nanking, China. She expects to start a "Ragged Sunday-school" when she goes to her station in Taichow, Ku, China.

Mr. and Mrs. Yrjo Nummi are at Yungshuen, Hunan, China, studying the language.

Susan E. Beers is at Choshi, Chiba, Ken, Japan, studying the language. She writes: "The need is appalling. I was surprised beyond measure to find conditions as they are. The missionary force is centered largely in Yokohama, Tokyo and Kobe, and many are not preaching the atonement. In the large centers the students have become hardened to the gospel, but here they are ready and the workers are pitifully few."

Joseph T. Larsen is the representative of the American Sunday School Union in the territory surrounding the city of Great Falls, Mont. He has visited 1,000 families and conducted 100 meetings from which 180 conversions have resulted.

Anton A. Schermer is continuing his training at Hope College, Holland, Mich.

Irene Bartling has been studying Portuguese and nursing preparatory to her work in Africa under the South Africa General Mission.

Elsie Robinson has charge of a Sunday-school and Christian Endeavor Society

at Ebenezer Mission, Del Rio, Tenn. She does community visiting involving considerable nursing.

## PERSONALIA



Mrs. Rose Fetterolf Baird and her class of Korean Christian Girls

Gideon Higginbotham, '15, was ordained at Red Bluff, Calif., on May 5.

Paul Andreason, '16, is studying the language at Saharanpur, U. P., India. Emil Sywulka, '06, has sailed for Beira, Portuguese, East Africa.

Fannie Ellener, '19, is at Fumbhanda, Chikon, Melsetter District, So. Rhodesia, Africa, learning the language.

F. Merle Elmer, '18, is assistant at the Methodist Episcopal church at Massena, N. Y.

R. W. Van Anda, '21, has accepted a call to the First Baptist Church of Centerville, S. Dak.

# "You Were Not There, Crillon"

Henry of Navarre wrote to Crillon, "the bravest of the brave," after the battle of Arques, "We have conquered at Arques, and you were not there."

After a certain battle Napoleon rewarded each of the soldiers who fought in it with a medal, on one side of which was the name of the battle, on the other the words, "I was there."

## ARE YOU IN THIS BATTLE?

Our Lord is in battle with Satan for Israel. "Who is on the Lord's side?" It were a fine story to tell of the faithful ones who love Christ and the Jews and who help Him by prayer and gift and sympathy to win Jews to His side. There is that widow in a home for aged on the Pacific Coast who saves a penny a day for the work of rescuing the Jews. There are those Chinese believers, just out of heathenism, who bring their precious "cash" to help give the gospel to the Jews of New York. That little band of praying ones in the capital of Switzerland, —for years they have sent their offerings that some

Jews may be saved. And here and there, all over the land and round the world, are others, how courageous and self-sacrificing, who love Israel and seek their salvation.

## "I WAS THERE"

When they meet their Lord face to face, and He mentions the battle for Israel, they will be able to look Him in the eyes and say, with radiant joy, "I was there!" Will YOU be able to say that? Or, will He look into your eyes with His great orbs of sorrow and say, "We conquered Satan and saved Israel, and you were not there?"

## HOW CHRIST IS WINNING JEWS

It seems to be the last hour of grace for the Jews before they enter the great tribulation. God is giving a marvelous opportunity for winning Jews to Christ. You should read the great story of how His servants are laboring in all lands in behalf of the Jews. You will find it in the

# JEWISH MISSIONARY MAGAZINE

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Name.....

Address.....

G. A. Rogers, '16, superintendent of the People's City Mission, Lincoln, Neb., reports 126 conversions during the past year.

A. Reilly Copeland, '14, was installed May 8 as pastor of the Central Presbyterian Church, Dayton, O.

Armenia Thompson, '20, is engaged in language study at the Bible Women's Training School, Lingayen, Panfasinan, P. I.

Ralph T. Davis, '18, and Mrs. Davis wrote the Dean an interesting letter from Switzerland enroute to their field of labor in Africa.

William H. Robins, '20, has resigned the pastorate of the Baptist Church in Manlius, Ill., to take the pastorate of the First Baptist Church, of Denison, Ia.

Charles R. Shepherd, '07 is general superintendent of the Baptist oriental missions on the Pacific Coast. His headquarters are in Berkeley, Calif.

H. Ellis Lininger, a student of the Correspondence Department, taught in a series of Bible Conferences in Wilcox and Hildreth, Neb., in April.

Charles S. Matthews, '13, Ashbarton, N. Zeal, reports special blessing in soul-winning work in his own parish and evidences of revival in other parts of the islands.

Ada Bagwell, is working in the Kentucky mountains in a community accessible only by horseback, where every inch of ground has to be fought for.

R. McNaughtan, '02, of Cupar, Sask., is the author of an Easter message, "There Was a Garden There," which appeared in the *Montreal Witness* and *Canadian Homestead*.

John Alfred Glasse, '18, was graduated from the Pittsburgh Theological Seminary Thursday evening, May 5. He has accepted a call to the United Presbyterian church, Franklinville, N. Y.

Joseph J. Armistead, '06, has returned to England after years of work in Norway with the English Norwegian United Mission Committee, particularly for the aged poor, the sick, and fishermen.

Lester E. Gatch, '20, during the winter assisted F. W. Wolfe, '19, and Mrs. Wolfe in evangelistic meetings, having charge of the music and personal work. About 120 conversions resulted.

Hester E. Field, '20, is at Taiku, Korea, and has recently started a Bible class in English. There are six former students in the same station. Ranier McKenzie and Olga Johnson, both of '20, are at Seoul studying the language.

C. G. and Mrs. Gowman, '11, of the China Inland Mission, T'a-ku, Yunnan, China, are home on furlough and expect to return to the Institute for the spring term, 1922. Home address, Leamington, Ont.

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Wm. J. McCarrell, '12, has increased the membership of his church, the First Congregational, Cicero, Ill., from 25 to 800 during the eight years of his pastorate. The church is raising \$30,000 for a new building. It operates two branch missions and a free tract society.

C. K. Orsborn, '10, has been offered the position of Associate Professor of Hebrew Language and New Testament, at McCormick Theological Seminary. If he accepts he will carry on the work in connection with his pastorate of River Forest Presbyterian church.

Ministers of five denominations, among them W. S. Jacoby, '95, R. Bruce West, '95, Albert Johnson, '15, and L. H. Athey, '20 took part in the funeral services recently at Guthrie Centre, Ia., for the town's Chinese laundryman, Lee W. Lee. Hundreds gathered to pay tribute to his Christian character.

Joseph E. Kirkwood, '05, Sunday-school missionary for Clearfield and Jefferson Counties, Pa., has opened a mission in a town of forty homes where there had been no religious services. Another was opened at the Pardue mines with thirty-five in attendance. He needs a car to facilitate his work.

J. S. Flacks, '13, on a missionary tour of the world, was laid aside a few weeks in a hospital at Canton, China, and was particularly pleased to find the professional men thoroughly evangelistic. Through his illness doors were opened to him that before were closed, so he sees the hand of the Lord in permitting it, and rejoices that the Lord has raised him up again.

H. Frederick Hoops, '95, recently closed a pastorate of twenty-five years with the Evangel Baptist Church, Newark, N. J., and on April 1 became pastor of Grace Baptist Church, Racine, Wis. In this new charge he covets the prayers of Institute friends, "who of old were wont to be God's remembrancers on behalf of all who ever studied within the Institute's sacred precincts."

#### BORN

To Sivyer L., '15, and Mrs. Nash, twins, Clyde Shirley and Dwight Everett, April 23, at Theford, Neb.

To L. P., '13, and Mrs. Cassel, a son, Warren Dwight, May 7, at Utica, Ill.

#### MARRIED

W. F. H. Briscoe and Meta J. Kuehn, '18, at the China Inland Mission, Suifu, Szechwan, March, 1921. They will continue work there with the China Inland Mission.

Merril Thomas MacPherson, '14, and Lillian Ruth Johnston, '20, at Milestone, Sask., May 11. At home, Franklin Grove, Ill.

#### DIED

Neil McKechnie, '99, Presbyterian pastor at Gilby and Johnstone, N. Dak., May 7, at Grand Forks, N. Dak. His last pastorate covered a period of seventeen years.

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# The Gospel in Print

William Norton

## HOW AN EVANGELIST USED EVANGELICAL LITERATURE

While in Traverse City, Mich., holding meetings recently, I had a new and happy experience with gospel books. For several years I have handled colportage books in meetings conducted in Canada and the United States, being convinced by the testimonies received from the people among whom I labored that they were helpful, but always arranged with others to sell them, both in the meetings and from house-to-house. While, however, in Traverse City I was strongly impressed that I ought to do some of this work myself, both for the good that I might do and the experience gained. I will confess that I hesitated somewhat, thinking that perhaps it was not quite dignified (?) enough for a Bible teacher and evangelist, but I finally went one morning in the block where I was boarding.

I met with a cordial reception in every home, and succeeded in selling several books. Not only that, but I found in two or three cases people who were in real need of sympathy and counsel. In the last home visited, for instance, the woman was in spiritual darkness, and felt that I had surely been sent of the Lord. We had a season of conference and prayer together, and she took several of the books eagerly. Afterwards, in speaking of the matter, she declared the books were just the very thing she needed at that time. As a result of the visit in this home, this lady came to the meetings several times, and was greatly blessed.

This little experience impressed upon me the importance of this work, and I am determined that more of it shall be done in the future in every place I visit.

1. It brings the work in touch with the people in their own homes, where there is opportunity for conversation and, in some cases, prayer.

2. It is a splendid means of interesting the people in the public meetings being conducted, and

3. It leaves in their hands a book that will be of great help and benefit to them and their families.—N. H. Camp.

## HOW CHRISTIAN WORKERS USE THE GOSPEL OF JOHN

Sunday-school teachers use them as rewards for attendance and for the memorizing of Scripture passages.

Mission workers present them to new converts and offer a copy to those who will come forward and accept it, thereby bringing the individual to a place (or point) where he may be dealt with as to his soul's greatest need.

Bible classes use them for the study of that gospel.

Personal workers carry them in pocket

to give away as opportunity presents itself.

Pastors have a supply on hand to use in their pastoral and study "clinics."

Open-air workers find it effective to present to the serious minded but unsaved attending their gospel meetings.

Chaplains testify to their helpfulness as used in prison work.

Evangelists offer them to new converts and young Christians, frequently securing, as they may, copies with their imprint and some simple inscription on title page. They also promote the study of the Bible in the home by urging everyone to read the Gospel of John, a chapter each day, reading in unison.

Everybody may enclose them in letters, thereby making their personal work "by correspondence" more effective.

## SOME GOOD USES FOR THE STUDY OF THE GOSPEL

Name the chapter from the leading event or thought, and memorize these.

Trace the use of a single word like "believe," "love," or "life," etc.

Read the Gospel and study the conversations of Christ with individuals. Look up the miracles of Christ.

Note the parables, of course.

Memorize the "promise" and other "key" verses.

## FREE RANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from May 1 to 31, 1921, inclusive.

**Prison Book Fund:** Washington, D. C., 150 books, 50 Pocket Treasury, 100 Gospels. Pennsylvania, 58 books, 36 Pocket Treasury, 20 Gospels. Alaska, 16 books, 10 Pocket Treasury. Alabama, 25 books, 25 Pocket Treasury. Tennessee, 180 books, 50 Pocket Treasury, 50 Gospels. Texas, 265 books, 235 Pocket Treasury, 500 Gospels. West Virginia, 61 books, 50 Pocket Treasury, Ohio, 100 books, 100 Pocket Treasury. Georgia, 135 books, 52 Pocket Treasury, 55 Gospels. Arizona, 50 Gospels. New Mexico, 75 books, 25 Pocket Treasury, 25 Gospels. Iowa, 20 books, 10 Pocket Treasury, 10 Gospels. New York, 43 books, 45 Pocket Treasury, 20 Gospels. Virginia, 230 books, 50 Pocket Treasury, 50 Gospels. Illinois, 438 books, 11 Pocket Treasury, 325 Gospels. South Carolina, 150 books, 75 Pocket Treasury, 75 Gospels. Kentucky, 81 books, 65 Pocket Treasury, 10 Gospels. Washington, 40 books, 130 Pocket Treasury, 110 Gospels. New Jersey, 100 books, 200 Pocket Treasury. Montana, 66 books, 40 Pocket Treasury, 25 Gospels. California, 5 books, 15 Pocket Treasury. Wyoming, 35 books, 29 Pocket Treasury. North Dakota, 58 books. North Carolina, 25 books, 25 Pocket Treasury. Connecticut, 20 books, 20 Pocket Treasury.

**Mountain Book Fund:** North Carolina, 22 books. Kentucky, 38 books. Virginia, 15 books, 60 Pocket Treasury, 10 Gospels.

**Hospital Book Fund:** Georgia, 15 books, 15 Pocket Treasury, District of Columbia, 25 books.

**India Book Fund:** Berah, 70 books.

**Pioneer Book Fund:** Idaho, 85 books, 15 Pocket Treasury, 15 Gospels. Washington, 36 books, North Dakota, 15 books, 15 Pocket Treasury. Montana, 30 books, 30 Pocket Treasury, 30 Gospels. Mexico, 15 books, 15 Pocket Treasury, 15 Gospels. Honduras, C. A., 30 books.

**Army and Navy Book Fund:** Illinois, 75 Pocket Treasury.

**Spanish Way to God Book Fund:** South America, 140 books.

**Life Saving Station Book Fund:** Alaska, 5 books, 5 Pocket Treasury. Washington, 40 books, 40 Pocket Treasury. Oregon, 5 books, 5 Pocket Treasury.

**Railroad Men's Book Fund:** West Virginia, 20 books, 25 Pocket Treasury, 25 Gospels.

**Fundamentals Book Fund:** Nanking, China, 12 books.

**Seaman's Book Fund:** Canary Islands, 50 books.

## MR. MOODY'S BOOK FUNDS

The following contributions have been received from May 1 to 31, 1921, inclusive:

**Africa Book Fund:** 1 Contribution, \$1.00; **Alaska Book Fund:** 1 Contribution, \$1.00; **Army and Navy Book Fund:** 3 Contributions, \$1.00; **Hospital Book Fund:** 4 Contributions, \$4.00; **Life-Saving Station Book Fund:** 2 Contributions, \$2.00; **Lumber Camp Book Fund:** 10 Contributions, \$32.00; **Miners' Book Fund:** 3 Contributions, \$15.50; **Missionaries' Book Fund:** 1 Contribution, \$10.00; **Mountain Book Fund:** 19 Contributions, \$71.02; **Pioneer Book Fund:** 11 Contributions, \$43.81; **Prison Book Fund:** 81 Contributions, \$298.39; **Railroad Men's Book Fund:** 1 Contribution, \$1.00; **Seamen's Book Fund:** 5 Contributions, \$34.50; **Spanish Way to God Book Fund:** 33 Contributions, \$157.75; **Free Tract Fund:** 5 Contributions, \$3.30.

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The following excerpt from a book review in the Sunday School Times will indicate something of the favor with which this remarkable book is being received:

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# MOODY BIBLE INSTITUTE MONTHLY

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### FORTHCOMING CONFERENCES

(Continued from page 497.)

N. J., Keswick Grove, May 21, 22.  
N. J., Keswick Grove, May 28-31, and June 18-21.  
Winona Lake (Ind.) dates for 1921: (Partial list): Chicago Boys Club, entire season.  
Bethany Girls, entire season.  
Chautauqua Program, beginning July 4.  
Winona Bible School, July 4-Aug. 18. Dr. G. Campbell Morgan, director.  
Practical Training School for gospel singers and workers, July 18-Aug. 27. Homer Rodenheaver, director.  
Winona Bible Conference, Aug. 19-28. Rev. Melvin E. Trotter, director.  
World's Christian Endeavor Convention, New York City, July 6-11, 1921.  
World's Sunday-school Convention, Buenos Aires, Argentina, 1924.  
Young Men's Christian Association Conferences and Summer Schools:  
Mo., Hollister, May 26-June 8.  
Can., Lake Couchiching, June 30-July 19.  
Wis., Lake Geneva, June 17-26 and July 2-30.  
N. Y., Silver Bay, June 24-July 3.  
Wash., Seabeck, June 17-26 and July 9-22.  
Young People's Conference, Aug. 15-21.  
Young Women's Christian Association Conferences:  
N. Y., Silver Bay, June 14-24 and July 19-29.  
Pa., Eagles Mere, June 21-July 1.  
N. C., Blue Ridge, June 3-13 and July 5-15.  
Cal., Asilomar, June 18-28 and Aug. 5-15.  
Pa., Canton, Camp Nepahwin, July 1-9 and Aug. 6-16.

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#### SPECIALS

At the Open Gate.....	Rev. 3:8.....	New Year's Day
The Golden Dawn of Endless Day.....	Matt. 28:6.....	Easter
A Maternal Tribute.....	John 19:27.....	Mother's Day
Footprints on the Sands of Time.....	Psa. 45:17.....	Memorial Day
The Child is King.....	Matt. 19:14.....	Children's Day
In God We Trust.....	Matt. 12:21.....	Independence Day
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## Other Sheep

THE principals of the drama of John 10 are Christ, the hireling and the wolf. The good Shepherd, the bad wolf and the mere hireling. And the center of all interest of all three is the *sheep*. Picture the scene: the sheep helpless and needing care, the wolf watching, the hireling unfaithful, and the true Shepherd wanting to look after His own sheep.

You readers are rejoicing that you belong to the flock. The true Shepherd is taking care of you. You have been delivered from the wolf and the hireling. The hireling was unfaithful to you. The wolf was cruel. You still remember the pain of his fangs. You have still the marks, the scars. But now you rejoice that the pierced hand has rescued you from the robbers, human and Satanic, the wayside thieves and the wolf. The good Samaritan has poured in oil and wine into your wounds. You have been taken to the inn and cared for and paid for, and guarantees have been made that whatsoever more is spent on you shall be repaid (Luke 10:35). You rejoice in this. If you don't, you should.

But there are *other sheep*. They are sheep, the same as yourself. At the present time they are not in the fold. They were under the care of the hireling, and the wolf has come. The wolf—Bolshevism, and he has driven away the hireling—false religion, the Greek Church, and all that pertains to hireling religion. And the good Shepherd wants to get to the frightened, distressed, harassed, yea half-crazy sheep.

"And other sheep I have, which are not of this fold: them also I must bring." *I must bring*. How? Through His channels, through His chosen ones. "Go ye into all the world." You are under-shepherds of the true Shepherd. How can you go? First, in prayer. Second, in person. Third, in purse.

Have a vision of those frightened sheep, of the wolves, that fleeing hireling, and then a vision of the true Shepherd bringing them into the true fold that they may be one with yourselves and with Him. This is your privilege, your high calling. "Lovest thou Me more than these?" "Feed My lambs" (John 21:15).

"We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now, therefore, come, that we may go and tell," was the statement of the lepers who had come to the place of plenty, when they remembered that the people inside the city were starving (2 Kings 7:9). They not only satisfied themselves with the ample provision, they were obedient to their consciences.

"We do not well to stay here." "Yes, but you can't get into the city. You are barred out. You are lepers." That was not their business. The prophet had already prepared the people inside the city by the prophecy of plenty on the morrow. And they were ready to receive even from lepers. They were so hungry that they took the good news even from the mouth of lepers.

Have you a picture of Russia? A nation of sheep, yes, and goats. Bereft of the hireling, harassed by the wolf and needing the true Shepherd. You say: "Are they crying out?" No. They are too crazed, too dumbfounded, too frightened. Only the true Shepherd can see their condition and understand. And He passes on the vision of what He sees to His own people and says to them: "Give ye them to eat. Feed My sheep."

The Shepherd is available for the sheep. The sheep need the Shepherd. An opportunity is presented. It has rarely been seen before. Not a heathen, but a religious, Spirit-hungry people wanting bread, who have been fed on scorpions, serpents and stones instead of on eggs, fish and bread.

America is rushing into Europe millions of dollars' worth of food for the starving children. And there are millions of starving lambs in Russia, ones whom Christ died for. And few are heralding their wants and few are supplying.

The crying of the three and a half million starving children touches the heart of the people of this country. But God's people do not hear the crying of the hundred and eighty millions of spiritually starving people in Russia. *It's louder* in the ears

of the Lord of Sabaoth. He hears the cry of the needy and He wants to hear the crying of His people to Him to supply that need. God is equal to the need and to the crying.

"Other sheep I have, which are not of this fold: them also I must bring." He says: "Will you be co-laborers together with Me?" If you say Yes, He says, Your labor shall not be in vain in the Lord, the good Shepherd.

"Come over BEYOND Macedonia and help us."



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THE purpose of the Russian Missionary Society is to carry the gospel into needy Russia. The first party of 25 missionaries, mostly Russians trained for evangelists by Pastor Fetler, sailed from New York on November 27th, 1920. A number of these men have already gotten right into Soviet Russia, and others are working amongst the Russian people in Poland and Roumania. There are other Russian brethren in training, and our immediate goal is 500 missionaries.

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